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Review**

UNDER THE DIRECTION OF THE DEPARTMENT OF EDUCATION
THE CATHOLIC UNIVERSITY OF AMERICA

NUMBER 5

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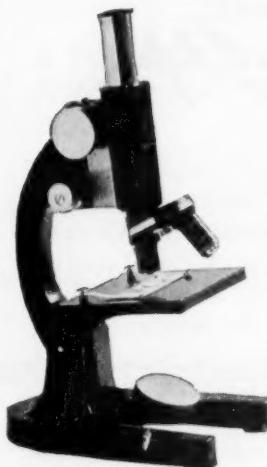
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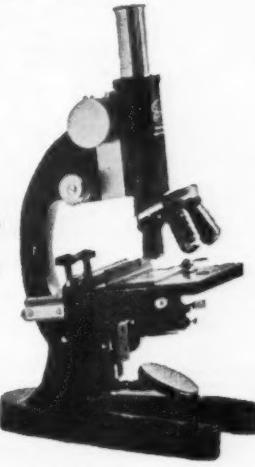
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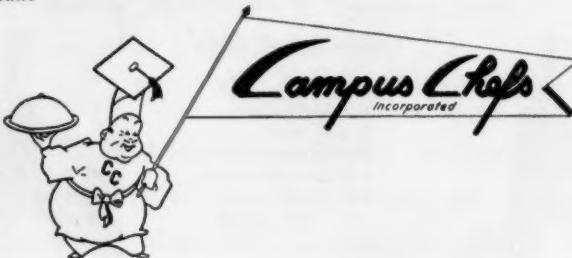
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A TRIBUTE TO THE MOTHER OF CHRIST AND TO ALL CHRISTIAN MOTHERS

SISTER M. FRANCIS ASSISI, C.S.A.*

May is a month peculiarly dear to Catholics. Practically every Catholic classroom and many Catholic homes erect special shrines, "May altars," to honor Mary, the Queen of Heaven and of Earth. She is the mother of mothers. She is the honored one, the woman who stands above the world, crowned with an ineffable diadem of stars, her throne upon the moon. She is the mother most admirable because she gave birth to that divine Son through whom mankind has been redeemed and wondrously renewed. She is the valiant one who has crushed the Prince of Darkness beneath her heel.

She is the model of all Christian mothers for she bore and nurtured Him whom the Father has given to the world to be the ransom and the perfect pattern of men reborn in grace. She is the mother of Him who is our way, our truth, our life. From her Christian mothers learn to save their children from sin, from error, and from death. In praising her, all mothers are praised, in honoring her, all mothers are honored. In imitating her, mothers bring their children to the full stature of Christ. Many are the mothers of today who drink deeply of the fountains of this peerless Seat of Wisdom. More surely than ever in the flagrantly materialistic and painfully pessimistic age of ours, Mary holds out to mothers of our day the hope of everlasting life for their children. Her messages at La Salette, at Lourdes, and at Fatima are inspiring and instructive. Prayer, penance, sacrifice, she demands of children today, not only of children in countries impoverished and despoiled by war, but also of the children of our rich United States. While her present-day messages may not be ignored and are certainly rich sources for meditation, it is to her song of songs, the "Magnificat," that we turn here for instruction. In this brief, but vibrant passage of Scripture is contained an unspeakable treasure of wisdom for

*Sister M. Francis Assisi, C.S.A., Ph.D., teaches at Marian College, Fond du Lac, Wisconsin.

women, for all who are entrusted with the guidance of children and dedicated to bringing them to the fulness of life.

VALOROUS VIRTUE OF HUMILITY

Mary sings out in a burst of glorious fervor that her soul exalts in the Lord and that her spirit rejoices in God her Savior. (It is the occasion of her meeting with Elizabeth after the message of Gabriel. Her holy kinswoman has just proclaimed her "Blessed among women," and Mary explains to her and to us the reason for her extraordinary beatitude. Happiness is the fundamental yearning of the human heart. In the "Magnificat," the Mother of Christ delineates for us the conditions for its attainment. Later, her Beloved Son, Christ, Our Lord, in His famous "Sermon on the Mount" will treat this theme in sublime detail.) What is the source of her rejoicing? He who is mighty has regarded with favor her lowliness. This is the kernel of a tremendous secret, the secret of sanctity and magnificent strength! Mary, the mother of mothers, instructs her children to love lowliness and live in humility. Humility is a virtue little respected. It is a virtue but vaguely understood and consequently, inadequately appreciated. Without it, however, one can never be truly Christian.

Pride gives us a false sense of power and a perverted estimate of our worth. It blinds us to our pitiful weaknesses and suffers us to abandon both faith and hope. Humility is the valorous virtue which makes us aware first of our own powerlessness and nothingness and then makes us glad and willing to stoop to the littleness of others, praising God all the while for His incredible graciousness to us. It is the virtue which causes us to acknowledge our dependence upon God and upon our fellow man. It is the virtue which causes us to be both grateful and gracious in sincerity and truth. Does this virtue still exist in our day, so flagrantly devoted to the worship of self and the cultivation of independence?

Mothers, praise God, are still making remarkable progress in instilling it in the hearts of their children. How do they do it? In the young child, the creation of a sense of wonder is perhaps the most secure beginning. Children today wonder very little unless they are encouraged to do so. Like twentieth-

century American adults they tend to take everything for granted—electricity, television, daily newspapers, neatly-laundered clothes, efficient plumbing, smoothly running cars, air transit, and vending machines. Beetles are squashed, water left running, food despised, clothing abandoned (to say nothing of wives and children later), money spent, and toys discarded with reckless abandon. There is no appreciation for the present remarkable largesse of nature and science. There is plenty of everything and an apparently inexhaustible supply of corn flakes, mittens, cap guns, candy bars, bicycles, and bubble gum.

Yet, in the midst of it all, children can learn to wonder and they can learn to be appreciative. Kenny is a case in point. He was a diminutive first-grader in one of the local schools, one of those not infrequent trailer nomads who flavors scholastic fare in five to six different schools within a semester. Kenny had come to school one day with weary eyes and aching head. A crying baby had kept him awake most of the night. A previous night it had been a blaring radio, and before that some quarreling neighbors. The classroom teacher summarily employed a conveniently visiting supervisor to superintend a rest period for the little boy. While this service was not precisely in the line of duty, the supervisor consented and bedded the child snugly in the corner of an old sofa in the school conference room. She urged him to sleep, but the strange surroundings seemed to dispel the boy's weariness. After a short period of silence, Kenny remarked gravely, "Sister, just look at that table."

Sister looked but failed to discern anything remarkable about it. "It's made of wood," Kenny went on in gentle drawl. "Just think once God made a tiny little seed and let it fall into the ground. It grew and grew until it was a big, big tree. Then somebody cut it down and thought to make the table."

There was a brief pause. The boy was savoring the delight of this splendid knoweldge, and the sister was blessing God for the parents who had given the child such vision.

Kenny went on: "And, Sister did you ever think about telephone poles?"

She hadn't.

"I've seen thousands and thousands of them. Everyone was

a tree once. God made all of them. And the wires, Sister. God made the metal so it could carry our voices. God kept that a secret for a long, long time, then He let us find it out. He has lots and lots of secrets like that. He's so wonderful that He nearly breaks my heart."

The sister had a great desire to kiss the feet of this small mystic who had vested tables and telephone poles with such incredible splendor. Here was a child who had grasped the tremendous significance of the great good doings of God. Surely, Kenny would never take things simply for granted. He would know that He who is mighty had regarded our lowliness and provided for us in His magnanimity. Kenny is a child in whom the virtue of humility should bear fruits of astonishing richness.

SEED GROUND OF DOCILITY

In Mary's song of songs is enclosed another secret of holiness. She declares that all generations shall call her blessed because He who is mighty has wrought wonders in her. This letting God work in her has made her forever blessed among women; it is the cause of her inestimable glory and nobility. It is her humility that has made possible her complete abandonment to the working of the Holy Trinity within her. Docility is one of the fruits of humility. Can children learn true docility, a quick obedience of love? Despite the researches of modern child psychologists and their emphasis on the child's egoism and his tendency to secure independence, docility is a quality proper to the child and one that can and must be developed at the mother's knee. It is most properly nurtured by creating in the child an awareness of God's reign in the soul. While we admit that spiritual directors may work for years without successes in their efforts to bring souls to a consciousness of the divine indwelling, we know that children, if properly guided, can and do develop this remarkable habit.

Four-year-old David was recently engaged in conversation with an adult visitor. Prayer soon became a topic of discussion and the visitor remarked that since God came into our souls at Baptism, we could always speak with Him in our hearts.

"I knows that," David said. "I says it all the time, 'The Lord is with me.'"

It was a mother who had succeeded in producing this awareness in a child who had not yet reached the canonical "use of reason." What giants shall walk before the Lord if such mothers are multiplied upon the earth! Truly this consciousness of the indwelling of the Trinity is the seed ground of docility to His will, the foundation of sanctity and happiness.

RESPECT FOR GOD'S SUPREMACY

Mary continues her sublime instruction. She remarks the exceeding mercy of God towards those who fear Him. We live today in a world tense with fear; fear of war and fear of destructive bombs, fear of taxes and fear of unemployment; fear of microbes and fear of madness. We even fear to be sanely different. We must do as others do, speak as others speak, sin as others sin. We experience comfort and satisfaction in union, no matter how insane or inane that union is. The fear that holds us in such slavery is enervating and disgraceful. It bears not the slightest resemblance to that fear which Mary describes. The fear of God is a wholesome and heartening habit. Comprehending Him as the omnipotent, the omniscient, the divinely just one, we honor and revere Him with the totality of our being. We accord Him internal and external reverence. We acknowledge His supreme rights and dominion over us. We acquiesce gladly to His slightest decree as manifested to us through Holy Church, by the voice of the Vicar of Christ on earth, our bishops, and our pastors. We recognize His supreme authority as He exercises it through them.

How do Mothers transfer this holy fear of God to their children? Often, by the simple acknowledgment of His undoubted supremacy is this important teaching accomplished. A first-grade child was asked by her teacher, "Whom do you love best?"

"God," replied the little girl without hesitation.

"But surely you love your mother and daddy more than God," teased the possibly imprudent teacher.

"Now, Sister," chided the child, "You must know that God made my mother and daddy. They're the wonderfulest people I know. So, if God made them, then He must be the bestest one there is!"

In this family of six (the eldest is eight) a mother had succeeded in teaching the supremacy of God. He is the maker of all—of mountains and toads, of oaks and daffodils, of elephants and peanuts. He made mother and daddy. He made the whole wide world with the mountains, rivers, birds, animals. What He wishes we must do because He is the highest and the "bestest."

Another wise little mother has attempted to sow the seeds of God's supremacy by a small bedtime indulgence. Her twenty-month-old son, Stephen, in common with his peers throughout the country does not like to go to bed and discovers countless things to want and to do as soon as he is tucked in. All his unreasonable requests for drinks, toilet, cookies, television, and teddy bears are rigorously ignored. One night, however, he requested more holy water. He was picked up immediately and carried to the holy water font where he blessed himself with all due reverence. "The worship of the Trinity we won't deny him," his mother remarked, "although I have strong suspicions that his motives are not the purest."

The next night brought the usual train of requests and finally the holy water request was honored again. Finally, a small holy water font was securely fastened to the crib to permit its use without indulging his wish to get out of bed. Holy water and the formula for the Sign of the Cross have assumed great importance for Stevie. His baptismal grace may bring it to full fruition one day, and he will learn to reverence the Most Holy Trinity with all due fear.

The plight of children today, spoiled, confused, scorned, abandoned and perverted, has indeed brought a flood of abuse and blame on the heads of parents. That there are many parents who deserve severe castigation is granted. Why so many chronological adults have remained emotional and moral infants in a culture that boasts of its universal educational system and its high standards of living is a question that has not been realistically considered; or, if it has, has been tactfully ignored so that we might go on comfortably hoping that these delinquent, debauched and irresponsible adults are accidents rather than the proper fruit of a culture devoted to materialism and divorced

from God. Depressing and frustrating as this condition may appear, nevertheless, the children of God, under the tutelage of His holy mother, flourish undeceived by the vain glamour of material pleasure which has so enervated man of today. We live in an age productive of heroism. The daily papers may carry reports of the disintegration of families and of the crimes of the young, yet the mothers are still legion whose children rise up and call them blessed. The Queen of Heaven reigns in the hearts of men and the children of the Queen rise in honor.

• • •

Residence facilities at Loras College, Dubuque, Iowa, are being expanded to accommodate six hundred students next fall. Loras Academy, which is on the College campus, will no longer provide boarding facilities for students.

Mrs. Mary E. Reiss, widow of Jacob L. Reiss, business leader and philanthropist of New York City, has given \$250,000 for the construction of a library at the new Loyola Seminary in Shrub Oak, New York. The library's furniture, to cost around \$375,000, will be donated by Mrs. Reiss' son, Raymond H. Reiss.

Construction of a new \$1,200,000, all-purpose auditorium at De Paul University, Chicago, will begin in the fall. The building will house the University's department of physical education.

The cornerstone of a new dormitory at Newton College of the Sacred Heart, Newton, Massachusetts, was blessed last month by Archbishop Richard J. Cushing of Boston.

The Gregorian Institute of America will establish its summer school of liturgical music permanently at Mary Manse College, Toledo, Ohio. In previous years it had been the practice of the Institute to shift the locale of the school each summer.

Foreign summer schools open to United States students are listed in *Summer Study Abroad 1955*, a pamphlet published last month by the Institute of International Education, 1 East 67th Street, New York City.

RELIGIOUS VOCATIONS AMONG WOMEN— A COMPARATIVE STUDY OF SCHOOLS AND PLACES THEY COME FROM

SISTER M. ROSILDA, F.S.P.A.*

With the influx of larger and larger numbers of students in all divisions of Catholic schools, and with the expansion of the Church's activities beyond the manpower of its religious men and women, the subject of religious vocations has become a matter of great concern. Investigations through the medium of national and diocesan surveys disclose the diversity of factors which influence religious vocations of women.¹

One of the most controversial issues, in the surveys made, is the urban-rural factor in the development of religious vocations.² Since the girls who apply for admittance to religious communities are largely city-born, individual superiors have turned down appeals of rural areas with the argument that the present dearth of sisters does not permit their placement in areas whose productivity of future vocations is doubtful. This practice can readily be understood, for religious superiors, harassed with the problem of staffing schools and hospitals, naturally feel inclined to favor those localities that will compensate their investment of sisters with many recruits. The National Catholic Rural Life Conference in its efforts to stem "the drift to the city" is not in agreement with this view. It holds that percentage-wise (vocations per sister) the rural districts furnish as many vocations as, if not more than, the urban areas do.³

Since no recent factual data existed to warrant either the opinion of the religious superiors or that of the National Cath-

*Sister M. Rosilda, F.S.P.A., M.A., is on the staff of Immaculate Conception High School, Lansing, Iowa. This article is an abstract of Sister's M.A. dissertation, entitled "A Comparative Study of the Religious Vocations of Women from Various Types of Schools," which was completed at Creighton University in 1954.

¹ John R. Hagen, "Some Factors in the Development of Religious Vocations," *Journal of Religious Instruction*, XV (1945), p. 623.

² Irvin R. Will, "Rural Life Survey of the Grade Schools of the Diocese of Springfield-in-Illinois," June, 1953, p. 5.

³ Raymond P. Witte, *Twenty-Five Years of Crusading* (Des Moines: National Catholic Rural Life Conference, 1948), pp. 21-22.

olic Rural Life Conference, the writer made a study of the question at issue. In substance the research covers not only the urban-rural factor, but also the comparative ratios of religious vocations of women from all types of schools, and the pattern of influence affecting vocations. The present article is an abstract of that study.

In order to secure a national perspective of the problem, the religious superiors of three hundred communities of women were solicited to supply addresses of representative schools which would co-operate in the project. Thereupon, questionnaires were sent to the respective schools requesting information on the following topics: (1) population of locality, (2) type of school, (3) total number of individual sisters engaged in the school during 1944-1954, (4) total number of religious vocations of women from the school during 1944-1954, (5) probable cause for large number of vocations from respective school, and (6) probable cause for dearth of vocations from respective school.

Over 2,100 schools, including some from every state, favored the writer with replies. These schools represented every type of locality and every kind of school, ranging from a two-room setup to those staffed by faculties of eighty or more members.

"VOCATION RATIO"

To set a norm for evaluating the results from all these schools, irrespective of size or locality, as well as to insure a basis for comparison, the term "vocation ratio" was coined. This is a ratio expressed as a per cent, and represents the number of vocations recruited by every hundred sisters. It is derived by dividing the number of vocations by the number of sisters. For the sake of clarity, the "vocation ratio" of each respective school was obtained by dividing the number of vocations during a ten-year period by the number of sisters engaged in the school during that length of time. To preclude any misconception, it is well to note that this ratio is not based on student enrollment, but on teaching personnel. The purpose of this study is, in part, to measure the "vocation efficiency index" of the sisters in the various localities, rather than the percentage of students entering the religious life.

"VOCATION RATIOS" COMPARED

The statistical procedures involved in computing the comparative "vocation ratios" are included in the original study. In the table below are listed the contrasting results from all the schools on the elementary and secondary levels in the various population centers.

TABLE 1
SUMMARY OF MEAN "VOCATION RATIOS" FROM ELEMENTARY AND
SECONDARY SCHOOLS IN VARIOUS POPULATION LEVELS

Population	Elementary Schools	Coeducational High Schools	Girls' High Schools	Girls' Academies
Below 500	11.02	11.65		
500-2,500	9.12	14.59		25.79
2,500-10,000	7.45	11.22		18.73
10,000-100,000	6.46	11.82	21.16	22.39
100,000-500,000	6.64	14.60	20.44	22.73
Above 500,000	7.23	15.09	28.51	19.16

The "vocation ratios" in the second column represent the girls who entered the juniorates of religious communities immediately after graduation from eighth grade and those who entered religious communities from public high schools. The latter were included in this category because these vocations were very likely the result of the sisters' influence in the elementary schools. From Table 1, it appears that vocations on the elementary level vary inversely with the size of the locality (10.07 vocations for every 100 sisters in the two rural areas as compared with 6.95 vocations for every 100 sisters in the four urban areas). Populations over 2,500 are considered urban.

The third column of Table 1 represents the "vocation ratios" from the small struggling Catholic coeducational high schools in the rural areas (communities having a population less than 2,500), as well as those from the large Catholic central coeducational high schools in the cities (communities above 2,500 in population). The difference between the total rural and the total urban "vocation ratios" on the secondary coeducational level is not appreciable—the rural mean (average of the two rural division ratios) being 13.12, and the urban mean (average of the four urban division ratios) being 13.18.

The distribution of "vocation ratios" from the girls' high schools is given in the fourth column of Table 1. There are only three divisions in this class because central girls' high schools are uncommon in the smaller communities.

Column five of Table 1 carries the "vocation ratios" from the private academies. The results from the girls' high schools and those from the private academies were kept separate to determine the difference, if any, between the two types of girls' schools. In the aggregate, the girls' high schools are more favorable toward development of vocations than are the private academies. The highest percentage of vocations apparently comes from girls' high schools in the cities above 500,000, and the private academies in the rural areas follow as the second-best source of vocations.

Summary-type data of the findings in the fifty-two women's colleges participating in the study are presented in Table 2. No effort was made to classify these schools according to population because girls from every type of community enroll in them.

Table 2 gives a comparative picture of "vocation ratios" from all types of schools. It is obvious that the highest percentage of vocations comes from the girls' high schools; the private academies take second rank, and the women's colleges, third. The coeducational high schools follow the colleges closely as a fourth, and the elementary schools, naturally, occupy the last place.

TABLE 2
SUMMARY OF "VOCATION RATIOS" FROM ALL TYPES OF SCHOOLS

Type of School	Median	Mean
Elementary Schools	6.76	7.98
Coeducation High Schools	11.08	13.15
Girls' High Schools	22.47	23.37
Private Academies	18.35	21.76
Women's Colleges	13.61	14.45

The results of the data reported by schools in the various sections of the country are found in Table 3. From this table it is evident that the Middle Atlantic States lead the Nation in producing vocations; that the New England States are second;

that the Western and North Central States tie for third place; and that the South holds the rank of a missionary territory.

TABLE 3
"VOCATION RATIOS" FOR DIFFERENT SECTIONS OF COUNTRY
ACCORDING TO DIFFERENT TYPES OF SCHOOLS

Type of School	New England States	Middle Atlantic States	North Central States	Western States	Southern States
Elementary	6.97	8.04	9.93	6.45	5.65
Coeducational High Schools	21.01	15.43	12.40	11.69	9.22
Girls' High Schools	23.87	31.66	20.53	25.14	16.06
Private Academies	26.67	18.14	25.91	23.66	14.17
Colleges	7.92	17.50	16.26	18.82	12.11

An aspect in the study of vocations that is, perhaps, more significant to educators than mere numbers is knowledge of the underlying causes that favor or deter religious vocations. The influences, both positive and negative, enumerated by the sisters of the schools taking part in this study, reveal patterns that are definite and indicative.

ELEMENTARY SCHOOLS

On the elementary level, vocations are generally the result of good family background. The practice of public prayers for vocations and the good example of priests and sisters also stand high among the factors favoring vocations. Other positive influences include parental education, released-time religion classes, and youth organizations.

On the negative side we find that the lack of Catholic high schools is the leading factor for the dearth of vocations in the small towns. Materialism, lack of sacrifice, bad example on the part of priests and sisters, and recurring defections also tend to have a crippling effect upon budding vocations.

The anti-clericalism and the attitude of self-sufficiency or smugness, characterizing many rural communities, are deterrents of

no small moment. Isolation and the lack of prestige of the small Catholic rural elementary school are also cited as causes dissuading vocations.

On the other hand, in the urban centers broken homes, mixed marriages, prohibitive tuition and transportation charges at Catholic high schools, shifting populations, and unstable financial conditions account for the slack in vocations. The attitude that eighth-graders are too immature to enter religious life, a view held by many parents and by individual bishops and religious superiors, likewise limits vocations from the elementary school.

SECONDARY COEDUCATIONAL SCHOOLS

It is significant that on the secondary coeducational level the influence of good Catholic homes, personal sacrifices and prayers of priests and sisters, and public prayer also lead the list of factors promoting vocations. In addition, one finds that the annual high school retreats, the Catholic Youth Organization, the diocesan vocation movement, and the frequent reception of the sacraments are powerful means in fashioning souls for religion. Worthy of note are also the guidance programs, the opportunities for advice in the confessional, and the processions in honor of the Infant of Prague, a devotion specifically designed for an increase of vocations. Harmony among the sisters, as well as friendly relations between sisters and students are generally regarded as irresistible influences attracting girls to the religious life.

The many factors deterring vocations on the secondary coeducational level can be classed into four distinct groups: (1) those that are common to all coeducational secondary schools, (2) those that are peculiar to the rural areas, (3) those that are an outgrowth of an urban environment, and (4) those that exist in the school.

The spirit of materialism, the attractions of the world, the indifference to religious values, the present-day freedom of teenagers, and coeducation itself are generally alleged reasons limiting vocations on the secondary level.

In the rural areas and small towns, one finds that vocations on this level are also damped by the spirit of anti-clericalism and

self-sufficiency, which are so common in some of these communities. The custom of early marriage, and the overabundance of pocket money likewise hinder the development of religious vocations.

In the urban areas the independence and love of money engendered by part-time jobs, the broken homes and mixed marriages, the migrant populations, the employment of mothers, the dependence of parents on children's support, good jobs for graduates, and the wealth of individual city districts militate against vocation development.

Infrequent of mention, but nevertheless detrimental, are these additional negative influences: (1) the hard work and frequent turnover of sisters, (2) the struggle on the part of sisters to maintain discipline in a coeducational high school, (3) public school education during the elementary grades, (4) lack of recruiting, (5) too little time to contact girls outside of school hours, and (6) lack of religious integration in the school.

GIRLS' HIGH SCHOOLS

The girls' high schools, as has been mentioned before, represent the most productive sources of vocations. The factor paramount for vocations in these schools is the friendly relationship between the sisters and the students. The inspirational example of the sisters is an additional impetus. As in the co-educational high schools, annual retreats, vocation programs, public prayers for vocations, and frequent reception of the sacraments focus attention on the values of religious life. Some girls' high schools attribute vocations to the follow-up system of the sisters in the grades. Others impute the large number of vocations to student leaders entering novitiates and to the happiness of the girls who entered religious life. The "Sisters' Thursday," on which the whole student body prays for the sisters and for an increase of vocations to the sisterhoods, is a practice acclaimed rich in vocations.

Girls attending the central girls' high schools generally stem from the middle class or low economic bracket. For that reason one finds a related group of factors that deter girls from religious life. Plentiful and well-paid jobs, financial insecurity of the family, and parental objection prevent one class of girls from

entering religious life. Wealth, social allurements, and strong family ties impede others.

Conditions existing in the school itself such as an understaffed and overworked faculty and heavy teaching schedules that prevent student-teacher contacts negatively affect the number of vocations from a school. As in all other types of schools lack of generosity, material interests, worldly allurements, indifference to religious values, and weak family backgrounds are responsible for a good many losses to religious life.

PRIVATE ACADEMIES

The influences that favor vocations in private academies generally resemble those of girls' high schools. However, in addition, high "vocation ratios" have been acclaimed by individual academies because girls enroll with the intention of giving themselves the opportunity to think over the problem of a vocation. Others hold the religious atmosphere of the academy and the accessibility of the chapel accountable for vocation development. The educational program of some academies, geared to a thorough understanding of the three states of life, is a factor of no small consequence. Vocations from academies are also ascribed to the solid Catholic background which students receive in the elementary schools.

Since the girl who attends the private academy generally represents a social or economic bracket different from that of the girl who attends the central girls' high school, it is obvious that the academy girl in following her vocation meets with problems and difficulties specific to her environment. For the most part, private academies adduce social prominence, wealth, worldly attractions, and parental opposition as probable causes for the dearth of vocations. Since high school education is generally not terminal for this type of girl, it is possible that the lower "vocation ratios" from academies are in part the result of girls enrolling in colleges rather than in novitiates.

WOMEN'S COLLEGES

Although there is a parallelism between the factors that stimulate vocations in girls' schools on the secondary level and those on the collegiate level, women's colleges present an entirely new

pattern of reasons prompting service in religion. According to record, the courses in the curriculum are considered the most powerful means for developing religious vocations. This bears out numerical data, for the colleges that concentrate on philosophy and theology—those that stress the cultivation of the individual—have higher "vocation ratios" than those colleges whose courses are geared primarily to the preparation of women for careers. The spiritual advantages on the campus, the opportunity to observe religious in their daily life, and the maturity of college women also rank high as inducements.

On the negative side we find that the lucrative positions open to college women are not easy to relinquish. The allurements of the world, with its comforts and luxuries, also exert a strong pull. Furthermore, the fears that mature minds entertain about the future can prove a stumbling block to those who contemplate life in religion.

CONCLUSIONS

Thus it is evident that a vocation is always in the balance between two opposing forces. Perhaps we may say that vocations are proportional to the number and strength of positive influences. It is interesting to note that the factors practically parallel the "vocation ratio" in almost unvarying degree. In other words, a high percentage of vocations generally stems from those schools where many positive factors exist, and only a small percentage of vocations comes from those schools that are beset by negative influences.

As has been stated, one of the objects of this study was to arrive at a comparative ratio of vocations from various types of schools. Another specific aim was to determine scientifically whether the rural areas were equal to the urban areas in vocation development. By inspection of the various averages obtained, it was inferred that on the elementary level the rural areas surpassed the urban schools, that there was only a slight margin in favor of the urban schools on the coeducational secondary level, and that the private academies in the rural districts exceeded those in the urban districts. However, mere inspection or inference is not a reliable basis for establishing facts.

Therefore, in order to confirm the reliability of these differences, recourse was had to the Chi-square test of statistical

significance, to see if the differences obtained could be attributed to chance. According to the Chi-square test, the differences obtained between the rural and urban schools on the elementary level are significant far beyond the one-per-cent level. According to this statistical test, there is only one probability out of a hundred that the results obtained were due to mere chance. Rural elementary schools have "vocational ratios" significantly higher than urban elementary schools.

On the secondary coeducational level there was no real difference between rural and urban areas. But, the "vocation ratio" of the rural academies, which represent only a very small proportion of the total number of private academies, exceeded that of the urban academies. The difference between these two ratios was also found significant beyond the one-per-cent level.

Generalized statements about the urban or rural preponderance of religious vocations of women cannot be made without qualification. The institutions that exist in the rural areas compare very favorably with those in the urban areas. But, since girls' high schools, the best producers of vocations, are not found in the rural areas, no definite statement can be made as to which area exceeds the other in totality. Because the Church is largely urban, it necessarily follows that, numerically, urban vocations exceed rural vocations. However, facts reveal that, proportionally, the rural areas hold a vocation status comparable to that of the urban areas.

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A total of 258 lay teachers, an increase of 400 per cent in eight years, are teaching in the elementary schools of the Archdiocese of St. Louis. Lay teachers now account for about 16 per cent of the elementary school teaching force as compared to 5 per cent in 1947. According to Mrs. James Welch, personnel director for lay teachers in the Archdiocese, many of the lay teachers are recent college graduates who are working for a short time before marrying and are willing to give part of their time to the Church.

IT'S A GOOD DAY, S'TIR—MISS DOVE

MARY CATHERINE ZANG*

"Good-morning, Sister-Miss Dove. . ." Greeted by this *lapsus linguae*, double-headed appellation, the lay teacher in the Catholic school takes her place as a new denominator in unearthing the square root of truth. With today's mushrooming of Catholic schools to accommodate the ever increasing number of Catholic students joining the ranks of young citizens, religious orders are, unhappily, often hard put to people the new, clean-lined schools with the hearts, minds, and dedicatedness of sister and priest teachers. In accordance with the concentricity of the Catholic Church's laic and religious divisions, therefore, Catholic educational circles are now lifting the veil and collar to lay teachers.

As a young (very) lay teacher in a Catholic academy for girls, I have often asked myself—between red-marking more than fractured French *devoirs*, English compositions, or Latin translations—What is the specific function of a Catholic lay teacher in a Catholic school? How can he or she complement the exemplary work of the religious?

PUPIL ATTITUDES TOWARD LAY TEACHERS

To aid in formulating a solution to this self-posed problem, I have tabulated the answers to an unsigned questionnaire as given to 64 pupils (37 freshmen, 27 juniors). For 13, the present school year was their first encounter with a lay teacher; 34 had worked under lay teachers one to three times previously; 18, more than three times. Of these, eight cases were in public schools; seven, in summer courses. The other lay teachers mentioned had been either substitutes or "special course" teachers. Heading the list of such special courses are physical education and health; following after are: commercial subjects, art, speech, history, and French.

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Asked if there was a difference in class attitude toward a lay teacher and toward a religious teacher, 36 answered yes; 25, no; 3 avoided the issue. Eleven pointed out that it is all a matter of individual differences among teachers.

What are some of these differences? In summary, religious maintain more disciplinary order, in the opinion of 21. Students are more at ease in the presence of lay teachers, say 24. Religious teachers are due, and are payed, more respect; lay teachers are "more down to earth" and "more modern."

When posed the question: If you were the principal of a Catholic school faced with hiring new teachers, would you hire a lay teacher for (a) any subject he was capable of teaching; (b) any subject he was capable of teaching except religion; (c) only specific subjects; (d) not at all? the answers were as follows: 16, any subject; 37, any subject with the exception of religion (two here remarked that Catholic lay teachers would be capable of teaching religion); 11, only specific subjects—physical education, health, art, music, home economics, languages; 1 would "not go out of her way" to hire lay teachers; 5 found all religious most preferable.

As to the question of general topics which could be discussed more easily with a religious than with a lay teacher, and vice versa, the majority again underscored the individual differences angle. Religious problems and vocational advice can best be sought from sisters and priests, say our pupils. Lay teachers are to be asked when it's a matter of "family, fun and boys," "personal and practical" affairs, and "life."

Such questionnaires as the above rank high among the fallible of the fallibles and can give only an indication of the true state of affairs. How many of these answers were influenced by what the students had heard their parents often say, by what they thought they were "expected" to answer, we can but hazard a guess.

Perhaps closer to the core of true reaction are these reflections allowed for as the final question. "The habit is the only difference." In a Catholic school "it makes no difference whether a teacher is a religious or a lay person." ". . . every school-girl should have one lay teacher for one subject," reflects a freshman; while an upperclassman elaborates, ". . . it's very beneficial to

have at least one lay teacher in high school just to see the difference between the two types and to get a different view on some subjects." "I do not think a lay teacher should teach religion because then we might as well go to a public school, because I am sure many of us were sent for the religious training." While some note that it is a "relief not to have a habit in (every) classroom," another remarks that all teachers, religious and lay, "over thirty-five lord-it over pupils, causing lack of study through stubbornness." (Whence that blue-beard age of thirty-five?) "Married teachers have too many distractions." Curiously, the freshmen made more note of crowded classroom problems and contradictions to their faith met in public schools than did the upperclassmen. And God bless the one student who expressed her ambition to be a lay teacher in a Catholic school.

SPHERE OF INFLUENCE OF LAY TEACHER

How then, in sum, might we attempt to define the sphere of duty and influence of the lay teacher in a Catholic school? Let us first stress that the lay teacher, as a member of the Church, to whom the family delegates the responsibility of educating its children, can best serve by exemplifying that religion is more than a veneer of respectability or more than a way of life solely for those wearing the habit.

The second phase of the lay teacher in a Catholic school triptych is that of counselor (a) to those children who, through some unfortunate experience, psychic or otherwise, will confide in neither parents nor religious; and, (b) concerning those matters—"life" or "family, fun and boys," to quote our student poll—in which, according to not-always-correct student thought, lay persons are supposedly more versed than are religious.

Lastly, the lay teacher can step in where a religious is not permitted to tread. At civic luncheons, teas, or evening events which, because of the rules of their community, religious may not attend, pupil representatives need not feel like a teacherless orphan when introductions are made, etc. The lay teacher will be there "making friends and . . ." for his school. As to the matter of proper attire, the lay teacher can again "fill in" for the religious. Although few, if any, teachers have ever made a "best-dressed" list, their example helps form student judgment

of good taste, attractiveness, and modesty. Also, how many Catholic school pupils, accustomed to "Yes, Sister," (or "Yes, S'tir"), "No, Father," find that "Yes, *Miss Brown*," "No, *Mr. Smith*" wedge like a caramel in their mouths? The habit of addressing a lay teacher will aid the student to acquire social ease "in the world."

This niche of the lay teacher in the Catholic school is still crudely hewn; it can be smoothed only by the individual teacher, guided by the Church which blesses those who share the yoke so loyally.

Sister-Miss Dove and Father-Mister Chips, the top of the morning and the balance of the day lie before you.

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Rt. Rev. Msgr. Richard J. Quinlan, pastor of St. John the Evangelist Church, Winthrop, Massachusetts, and from 1925 to 1943 superintendent of schools in the Archdiocese of Boston, died a few hours after returning to his rectory from the NCEA convention last month.

That vocations come from large families is indicated by some facts on Maryknoll's ordination class this year. The average number of children in the families from which the sixty ordinandi come is seven. A large percentage are from families of ten and eleven children; there is not one in the class who is an only child.

Rt. Rev. U. A. Hauber, chairman of St. Ambrose College's division of natural science, was elected president of the Iowa Academy of Science at its annual meeting last month. St. Ambrose College and the Davenport Public Museum were joint hosts to the three hundred Iowa science teachers at the convention.

A NEEDED REORIENTATION FOR PROGRESS IN THE PSYCHOLOGY OF TOMORROW

ROBERT B. NORDBERG*

In preparing for a course on psychological systems of the past, the writer was struck by this fact: Each system has made pretensions of universal applicability, but each has proved itself pertinent only within a limited range. Yet, curiously, the same factors which tend to unite all of the experimental assemblages are also those which have made it necessary for psychologists to expend so much time and type arguing that theirs is a satisfactory science—the sort of argument which is only heard when its conclusion is questionable.

These factors would seem to be two: (1) a very serious misunderstanding of the relations between the behavioral sciences, on the one hand, and theology and philosophy, on the other, and (2) an almost complete unawareness (in the modern tradition) of the hylomorphic theory and its consequences.

DESPERATE ECLECTICISM

It is customary in such a presentation to argue for its timeliness. In this case it must be confessed that our efforts would have been more timely (though no more important) thirty years ago. It is difficult to find any basic changes in psychological thinking which have taken place since that time. By the time Watson, Wertheimer, and Freud had launched their respective systems, the battlelines were drawn. The present eclecticism in psychology is not the result of any intelligent synthesis of preceding "schools." It is, rather, the pick-what-you-like attitude of those who despair of finding any theoretical reason for preferring anything to anything else.¹

In almost any "modern" text on psychology or education, the first assertion of the author is that the behavioral sciences are

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¹ Timothy J. Gannon, *Psychology: The Unity of Human Behavior* (Boston: Ginn and Co., 1954), pp. 11-14.

and ought to be independent of epistemology and (if he knows the word) ontology.² This declaration of independence is usually accompanied by a repetition of the time-honored myth that inductive reasoning was against the law in the Middle Ages and a reference to angels dancing on pins is almost certain to follow. The foregoing is climaxed by an account of Galileo climbing up into his tower and a stern admonition for all of us to follow in his footsteps.

These assertions are customarily sidetracked to an introduction, lest the book proper be sullied by reference to matters so extraneous. But then the reader is in for a surprise. Having insisted that psychology can and should remain free of metaphysical involvements, the author inevitably proceeds to lay down some metaphysical postulates.³

UNCONSCIOUS METAPHYSICS

Every psychological system necessarily rests upon metaphysical assumptions and should do so.⁴ Such assumptions may be explicit or implicit. In the latter case, they are apt to be unconsciously held. Whitehead says that a man's philosophy does not consist, particularly, of those statements that he feels it "necessary explicitly to defend"⁵ (precisely because he is able to conceive alternatives to them). It consists more of things which he takes completely for granted. When one's metaphysics is unconscious and unformulated, however, it is less likely to satisfy the philosopher's criteria of clarity and consistency than when it is brought out into the open and consciously examined.

Determinism and materialism are the two metaphysical tendencies that go so far to vitiate much of experimental psychology. This fact provides evidence that, while the "modern" stream in behavioral sciences professes to have given up metaphysics, what actually happened was that one set of first principles was abandoned in favor of another, even though the lat-

² Floyd L. Ruch, *Psychology and Life* (Chicago: Scott, Foresman and Co., 1941), p. 5.

³ Norman L. Munn, *Psychology: The Fundamentals of Human Adjustment* (Chicago: Houghton Mifflin Co., 1946), pp. 16-17.

⁴ T. G. Andrews (ed.), *Methods of Psychology* (New York: John Wiley and Sons, 1948), p. 3.

⁵ Alfred North Whitehead, *Science and the Modern World* (New York: Mentor Books, 1952), p. 49.

ter is usually held implicitly, halfheartedly, and with many an internal contradiction.

Aside from wishful thinking, it is very difficult to see why anyone should wish the behavioral sciences to be independent of theology and philosophy. Truth is one.⁶ What we learn from one source or by one method always, in practice, provides part of the critique which we automatically make of what we learn from another source or by another method. Lack of this appeal to context is criticized in psychology as lack of integration. Even pragmatic philosophers are usually aware of the fallacy of judging any experience in isolation from the rest of experience and knowledge. And yet such people are usually the very ones who, by a purely arbitrary act, want to exclude theology and philosophy from the context to which one appeals. Philosophy is independent of theology in its method and in its premises, but not in its conclusions. It must submit to what may be called a "negative" government by theology. Similarly, metaphysics must provide the first principles for experimental science.⁷

An example of this may be found in the assumption that perception correlates one-to-one with reality. Precisely because scientific method *presupposes* this (that is, is not valid *unless* this condition obtains), scientific method cannot demonstrate that the condition obtains. This is the task of epistemology. Again, scientific method is not valid unless a certain kind of *order* is present in the universe, and this order (which is not that of blind necessity) must be demonstrated by cosmology or ontology.

It should be added that the proper co-operation between psychology and philosophy is a two-way street. Too many philosophers assume that their sole function with respect to the psychologist is to tell him things. It is a risky business to forget how to listen!

SEEKING AND SHUNNING TRUTH

Insofar as the contemporary psychologist or educator has a philosophical background, it usually begins with the "cogito" of

⁶ Anton C. Pegis (ed.), *Introduction to Saint Thomas Aquinas* (New York: Modern Library, 1948), Q. 16, Art. 6, pp. 177-178.

⁷ Jacques Maritain, *An Introduction to Philosophy* (New York: Sheed and Ward, 1947), pp. 111-132.

René Descartes. Most such people are either Cartesian dualists or they have grasped one or the other (idealistic or materialistic) horn of the dilemma created by the much-hailed Frenchman. A textbook which seems typical in this respect, treating the mind-body problem in an appendix, states, "In philosophy, the mind-body relation appears as insoluble."⁸ This text cites the above-mentioned three possibilities, and also the dual-aspect theory (monistic), epiphenomenalism (akin to materialistic monism), and the double-language hypothesis (monistic). No mention is made of the matter-form theory of Aristotle, which alone is adequate to cope with the problem. The present writer, in taking over fifty courses in psychology and education at secular institutions, did not encounter a single instructor who gave evidence of being familiar with the hylomorphic theory. (Sometimes the "open-mindedness" of scientists means a willingness, in the search for truth, to examine every theory which does not threaten to bring them closer to it!)

The dualism of Descartes begins by conceiving of man as two, then tries to make this two into one.⁹ It is an impossible trick! It is akin to asking, "How is it that, if things are this way, they are not this way at all?" Such a question violates the first law of thought. The dualism of Aristotle and St. Thomas is utterly different. One may well argue that it should not be called dualism. At least, the label proves very misleading for those who are only familiar with the Cartesian tradition. Aristotle begins by considering man as one, as a composite. Within this one, he distinguishes body and soul (matter and form). The soul, while capable of existing apart from matter, does not so exist in the living person. Matter is, in itself, wholly indeterminate, incapable of existing without form. Form is also incapable of existing apart from matter, according to Aristotle, except in the case of God as Pure Form. Matter is shaped by form.¹⁰ Existentially speaking, the soul is not "somewhere" in the body so much as the body is "in" the soul.

⁸ Karl F. Muenzinger, *Psychology: The Science of Behavior* (New York: Harper and Brothers, 1942), pp. 411-415.

⁹ C. E. M. Joad, *Guide to Philosophy* (New York: Dover Publications, 1946), pp. 501-502.

¹⁰ Richard McKeon (ed.), *Introduction to Aristotle* (New York: Modern Library, 1947), pp. 145-235, 274-296.

When the writer, as an innocent undergraduate, referred to the mind-body problem in a term paper, an instructor scribbled a bit furiously in the margin that psychology gets along "very nicely, thank you" without dabbling in this problem. (After all, why *should* it take up such matters? As well expect that chemists would be occupied with chemistry!) His attitude typified the profession. But if the profession were familiar with the hylomorphic concept and its potentialities for psychology, would the grapes have been so sour?

The case of psycho-somatic medicine may be cited as an example of the confusion which has arisen from the studied neglect of the Aristotelian-Thomistic tradition. On the whole, psycho-somatic medicine, as Kantor intimates, has probably served to perpetuate the very dichotomy it was called into being to protest.¹¹ For, despite numerous formulations of the problem, modern medicine and psychology cannot seem to quite free themselves of the notion that mind and body are two which somehow appear to be one. No one seems quite ready to say, for instance, that every disease is both mental and physical, and that it is a whole person we must cure, regardless of the nature of the symptoms. Indeed, the recent trend towards reliance on drugs would suggest that things are moving in the other direction.

IRONICAL SITUATION

So we have the strange state of affairs in which psychologists, educators, and physicians (a) assert that their work is and should be independent of metaphysics, but (b) nevertheless semiconsciously adopt metaphysical first principles which are usually not free of internal contradictions, and (c) they are prevented by these erroneous principles from making the kind of progress it is the business of science to make. Any attempt in our opening remarks to "explain" this ironical condition historically was deliberately avoided. The history of ideas defies simple explanation or chronicling. It is easy enough to pick out a basic philosophical error, as in the case of Descartes, and show how the acceptance of it influenced subsequent thought in various fields.

¹¹ J. R. Kantor, *Problems of Physiological Psychology* (Bloomington, Ind.: Principia Press, Inc., 1947), pp. 320-327.

But the larger question of *why* this error was accepted and propagated depends upon a deep insight into the spirit of the times. The reader who has such insight requires no explanation. To another reader, no explanation will suffice!

The behavioral sciences are, and should be, dependent upon philosophy and theology. To some extent, this dependence is mutual. Every psychological system rests upon metaphysical assumptions, explicit or implicit. The modern indifference towards philosophy, especially pre-Cartesian, has led to a general unawareness among behavioral scientists of the hylomorphic concept of body and mind. This concept is radically different from Cartesian dualism and provides the only basis for satisfactory solution of the mind-body problem, both for theoretical and applied purposes (for example, clinical). It is difficult to see how modern medicine and psychology can make much further progress towards a sound understanding of man, until the dependence of these sciences upon theology and philosophy is again acknowledged and the hylomorphic theory comes to be the basis for practical approaches to mind-body relations.

* * *

The graduate school of Mount St. Mary's College, Los Angeles, California, will offer two new programs leading to the M.A. degree, one in education and the other in music. The graduate program in education will begin with the 1955 summer session.

The international summer school of the Catholic Institute in Paris, France, will be held from July 4 to 30. Courses will be given in French civilization, literature, history, art, social problems, and religious thought. Last year four hundred students from forty-two countries attended the sessions.

Presidents of two Catholic colleges were elected 1955-56 directors of the New Jersey Association of Colleges and Universities at the Association's annual meeting, held at the College of Saint Elizabeth, Convent Station. Elected were Sister Hildegarde Marie, president of St. Elizabeth's, and Rev. James J. Shanahan, S.J., president of St. Peter's, Jersey City.

Marquette University, Milwaukee, Wisconsin, took top honors in the national Jesuit intercollegiate essay contest with winners in first, second and fourth places.

SOME HISTORIES OF EDUCATION AND THE CATHOLIC CHURCH

REV. JOSEPH BRONARS, C.M.*

As far back as 1883, Pope Leo XIII noted with satisfaction that "even amongst Protestants quite a number, of a penetrating mind and impartial judgment, have thrown aside . . . false opinions, and from the very force of truth do not hesitate to give due credit to the Roman Pontificate as the patron of civilization and the source of very great good to society. . . ."¹ More recently, McSorley found that "the general insistence upon objective representation of the past has dissipated erroneous notions about Catholicism."²

However true these optimistic reports may have been and may still be about general historians, the most cursory reading of some histories of education will soon disabuse the reader of any vain hope he may have been entertaining for some like improvement in that particular field. In a select group of textbooks in the history of education³ almost all the old errors, all the biased and prejudiced notions about the Church are to be found, in the latest as well as in the earlier ones, as the following examples—which are limited to the period before the Protestant Revolt—will show.

VENTURES INTO THEOLOGY

Though the evidence of their writings gives good reason to

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¹ Leo XIII, "Letter to Cardinal de Luca, August 18, 1883," translated in *The Ave Maria*, XIX, pp. 741-743, 761-765.

² Joseph McSorley, *An Outline History of the Church by Centuries* (St. Louis: B. Herder Book Co., 1945), p. 960.

³ John S. Brubacher, *A History of the Problems of Education*; R. Freeman Butts, *A Cultural History of Education*; Luella Cole, *A History of Education*; Ellwood P. Cubberley, *The History of Education*; Thomas Davidson, *A History of Education*; Frederick Eby and Charles Flinn Arrowood, *The History and Philosophy of Education, Ancient and Medieval*; H. G. Good, *A History of Western Education*; Frank Pierrepont Graves, *A History of Education*; Paul Monroe, *A Textbook in the History of Education*.

doubt their competence even as historians, some of these educational historians betray a confidence in their competence as theologians, with most unfortunate results.

Graves, for instance, sees in "essential Christianity" nothing more than the brotherhood of man under the fatherhood of God, and a recognition of the individual.⁴ This simplified view of things ignores the key doctrines of the Holy Trinity, the Incarnation, and the Redemption, certainly part of the essence of Christianity. Another writer reduces Christ's message to a matter of mere emotion, for Christianity began "without formulated doctrines."⁵

With this fundamental view of the nature of Christianity, it is no wonder that specific doctrines of the Church are rejected as trappings overlaid on the simple primitive message. Thus, the doctrine of the fall of man, which has definite educational implications, is regarded as an evolutionary development from the Jewish ideas of God, Messiah, and Holiness.⁶

In addition to discounting any intellectual content in the Christian faith, some of these writers deny the divine origin of the monarchical organization of the Church. Thus, says Graves, the Catholic Church finally got the visible head she needed "in 445, through recognition by Valentinian III of the supremacy of the Bishop of Rome."⁷ Treatment of the question of Church-State relations mirrors current calumnies against Catholics: "The Christians demanded the complete separation of the two and the subordination of the State to the Church."⁸

To list all the inaccuracies noted in regard to this and allied subjects would be a tedious task. Let it suffice to mention one more general defect, which is to be found in all these authors—the failure to distinguish between Christianity and Christians,

⁴ Frank Pierrepont Graves, *A History of Education* (New York: The Macmillan Co., 1919), I, pp. 274-275.

⁵ Frederick Eby and Charles Flinn Arrowood, *The History and Philosophy of Education, Ancient and Medieval* (New York: Prentice-Hall, Inc., 1940), p. 590; Luella Cole, *A History of Education* (New York: Rinehart and Co., 1950), pp. 92, 104.

⁶ Thomas Davidson, *A History of Education* (New York: Charles Scribner's Sons, 1901), pp. 127-128.

⁷ Graves, *op. cit.*, I, p. 293; Eby and Arrowood, *op. cit.*, p. 656; Ellwood P. Cubberley, *The History of Education* (Boston: Houghton-Mifflin Co., 1948), pp. 98-97.

⁸ Cubberley, *op. cit.*, pp. 87, 92.

between the Church and churchmen. No one would claim that all the educational activity of all Catholics has been infallibly correct and above criticism. However, to criticize the work of one or two or even many Catholics as a failure of the Church neglects to make a very necessary distinction, for the Church cannot fail in regard to her essential mission, part of which involves teaching matters of faith and morality. Such failure is implied more than once by these authors.

THE FATHERS, ANTI-INTELLECTUAL?

On what may be regarded by some as a moot point—the attitude of the Fathers toward pagan classical literature—these histories of education almost without exception describe them as opposed to it. Monroe speaks of a "retrograde movement in respect to appreciation for the old learning."⁹

The familiar legend of Jerome's dream—in which he saw himself rebuked at the Last Judgment for being a Ciceronian rather than a Christian, and therefore resolved to give up his devotion to pagan literature—is adduced over and over as evidence of a conflict between the classical learning and the Christian faith. "Perhaps no single event of this general conflict had so great an influence upon succeeding generations,"¹⁰ says Monroe. Jerome's own attitude toward the incident is revealing. It had no influence on his educational and scholarly work, for he regarded it as a joke to think that anyone would seriously consider himself bound by an oath "taken" in a dream.

Butts perhaps summarizes the consensus of the opinion of this group when he says that "in general, the effect of the Western Christian fathers upon educational theory was to decry the values of the material and practical affairs of life and to discount the values of the Greek intellectual life."¹¹

MONASTICISM SEEN AS ANTI-SOCIAL

The three vows of the religious state are described as opposed to "three of the fundamental obligations of the existing society—

⁹ Paul Monroe, *A Textbook in the History of Education* (New York: The Macmillan Co., 1914), p. 242.

¹⁰ *Ibid.*, pp. 241-242; Cole, *op. cit.*, p. 101.

¹¹ R. Freeman Butts, *A Cultural History of Education* (New York: McGraw-Hill Book Co., 1947), p. 331.

allegiance to the state, care of the family, and economic provision for the future.”¹² The asceticism of the monks is said to be rooted in the belief “that God no longer ruled in the world of matter.”¹³

Only Arrowood, perhaps, gives a fairly accurate and adequate recognition of the educational work of the Church during the Middle Ages. He details the “rich and varied educational opportunities”¹⁴ of the later Middle Ages, and states that “these systems of education made real contributions to western civilization.”¹⁵ Others tend to discount this educational activity. According to Cole, these “schools represent a retrogression. . . . By casting aside most of the past, the church inevitably had to begin over with a much lower standard of education. . . .”¹⁶

The irrefutable fact of the contributions of the monasteries to the preservation of the ancient learning is explained away as having happened “almost by accident.”¹⁷ According to Cole, “even the classical authors were copied, perhaps on the principle that any book was too valuable to destroy.”¹⁸

THE UNIVERSITIES

Even the university, perhaps the greatest single educational contribution of the Catholic Middle Ages to modern times, is not given adequate recognition by some of these historians. In the first place, they are regarded as “the first organizations to break the monopoly of the Church in learning and teaching . . . ,”¹⁹ and this despite the fact that they were themselves chartered in most cases by Church authority. Among their defects are noted “the supremacy of non-rational ecclesiasticism . . .” and “the exclusion of those literary sources of knowledge which . . . were outside the pale of orthodox ecclesiastical approval.”²⁰

Another writer pictures the university as “bookish and authori-

¹² Graves, *op. cit.*, II, p. 14; Monroe, *op. cit.*, pp. 249-250.

¹³ Monroe, *op. cit.*, p. 246.

¹⁴ Eby and Arrowood, *op. cit.*, p. 794.

¹⁵ *Ibid.*, p. 815.

¹⁶ Cole, *op. cit.*, pp. 108-109.

¹⁷ Cubberley, *op. cit.*, p. 102.

¹⁸ Cole, *op. cit.*, p. 108.

¹⁹ Cubberley, *op. cit.*, p. 233; Monroe, *op. cit.*, p. 319.

²⁰ Monroe, *op. cit.*, pp. 323-324.

tarian," and characterized by "subservience of the human mind,"²¹ not recognizing the tremendous advance in methodological criticism made when "exclusion of revelation from all science except the *sacra doctrina* was coupled . . . with the exclusion from them of appeal to authority as an admissible scientific method."²²

PROGRESS FROM HERETICS

Since the Church is pictured by these writers as authoritarian and dogmatic, obscurantist and repressive, the heretics would naturally be regarded as champions of progress. "When a great teacher like Pierre Abelard . . . made so bold as to challenge not only the details of this frame of reference but the frame of reference itself, he had the wings of his teaching freedom severely clipped."²³ Roscellinus, whose nominalism, according to Graves, "implied the sufficiency of reason, and was therefore logically destructive of dogma,"²⁴ is regarded as a martyr. Giordano Bruno is another, for he "was burnt in Rome in 1600 for fidelity to Nature and the scientific method."²⁵

The heretics, however, are also criticized—for not going far enough! "Hardly one of them thought of going to the root of things, and questioning the principle of authority,"²⁶ that is, the authority of the Church.

THE RENAISSANCE

This "rebirth" of the classical learning is regarded as a fresh wind, blowing away the accumulated centuries of ecclesiastical domination, obscurantism, and repression. "The doctrine of original sin and the emphasis upon the inherent evil of human nature were beginning to be called into question."²⁷ The Renaissance introduced "an attitude of free inquiry, a desire to learn, and a freedom of thought"²⁸ in contrast with the "medieval spirit."

²¹ H. G. Good, *A History of Western Education* (New York: The Macmillan Co., 1947), p. 99.

²² Joseph A. Schumpeter, *History of Economic Analysis*, cited by Cyril A. Zebot, *America*, XCI (July 24, 1954), p. 422.

²³ John S. Brubacher, *A History of the Problems of Education* (New York: McGraw-Hill Book Co., 1947), p. 627.

²⁴ Graves, *op. cit.*, II, p. 52.

²⁵ Davidson, *op. cit.*, p. 179.

²⁶ *Ibid.*

²⁷ Butts, *op. cit.*, p. 209.

²⁸ Cole, *op. cit.*, p. 215.

The continuity of the Renaissance with the Middle Ages, the activity of Popes and Bishops in patronizing the new learning, the many Catholic educational treatises of the time, and other evidences that there was no intrinsic opposition between the faith and the new learning are widely ignored by these writers. Cole, for instance, says that in the Renaissance in Italy, "there was no interest in society, no attempt to reform morals, and no relation to religion. . . ."²⁹ The same author then goes on to tell of the outstanding teacher, Vittorino da Feltre, who "emphasized character first and learning second. He had throughout his life, two equally passionate interests—his love of religion and his love of the classics."³⁰

The Northern Renaissance is regarded by some as causally interrelated with the Protestant Revolt,³¹ ignoring the tremendous humanistic activity of the Brothers of the Common Life and their many famous pupils on the continent, as well as Colet and More and their associates in England.

The leaders of the Renaissance, according to Eby, "had to perceive deeply the utter futility of . . . monasticism and scholasticism,"³² and break sharply with the immediate past. Recent scholarly judgment, however, avers that "the scholastic science of the Middle Ages contained all the germs of the laical science of the Renaissance. . . . The renaissance continued rather than destroyed scholastic work. . . ."³³

WHAT ARE THE REASONS?

Why have the histories of education perpetuated these many errors and prejudices against the Church? Possibly the basic cause is ignorance. In a study of general historians, Shanley notes that "in considering the two outstanding negative causes, bias and bigotry, it was found that they were secondary, like colored glasses, and that the prime cause of error in historical writings was a lack of sound knowledge of the principles of methodology and scientific history."³⁴ If this is the cause, the

²⁹ *Ibid.*, p. 203.

³⁰ *Ibid.*, p. 210.

³¹ Good, *op. cit.*, p. 139; Cole, *op. cit.*, and Brubacher, *op. cit., passim*.

³² Eby and Arrowood, *op. cit.*, p. 859.

³³ Schumpeter, *op. cit.*, as quoted by Zebot, *op. cit.*, p. 422.

³⁴ Albert J. Shanley, *Catholicism and the Writing of History* (Washington, D.C.: The Catholic University of America Press, 1941), p. 5.

remedy is fairly easily found—better training in the scientific methods of history for the writers of the history of education.

It may be, however, that the colored glasses of bias and bigotry are the real culprits here. Shahan's conclusion in regard to historians in general seems apropos: "It is not to be expected . . . that trained as they have been under the influence of a philosophy little inclined to admit the supernatural, they can be expected to give expression to the Catholic view of history."³⁵ In addition, Schumpeter's analysis of distorted historical views of the Renaissance may perhaps help to explain the perennial nature of these errors: "The prevalent impression . . . is due to the fact that until recently the world has been content to accept the testimony of the enemies of the Church, which was inspired by unreasoning hatred. . . ."³⁶

THE PREJUDICED MAN

Against such a basic prejudice, of so long duration, can a confrontation with the facts of history be of any avail? So astute a psychologist as Newman thought not. To such a man, says Newman, his prejudice

is a first principle with him; it is like divine faith in the Catholic, nothing can shake it. If he meets with any story against Catholics, on any or no authority, which does but fall in with his notion of them, he eagerly catches at it. . . .

Next comes an absolute, explicit, total denial or refutation of the precious calumny, whatever it may be, on unimpeachable authority. The Prejudiced Man simply discredits this denial, and puts it aside, not receiving any impressions from it at all, or paying it the slightest attention.³⁷

Granted that this may be so, yet there does remain an obligation to the truth, even apart from the question of benefit to individuals. There is great need in the history of education for what the Cambridge University review *History* calls the primary obligation of the present-day historian—the correction of conventional errors.³⁸

³⁵ Cited by Shanley, *op. cit.*, p. ix.

³⁶ Schumpeter, *op. cit.*, as quoted by Zelot, *op. cit.*, p. 422.

³⁷ John Henry Newman, *Lectures on the Present Position of Catholics in England* (New York: America Press, 1942), pp. 181-182.

³⁸ Cited by McSorley, *op. cit.*, p. 960.

COLLEGES AND UNIVERSITIES IN SPAIN TODAY

JOSEPH S. ROUCEK*

In the fall of 1953, scholars and educators from all over the world marched in bright procession through the narrow streets of Salamanca, Spain, celebrating the seventh centenary of one of Europe's oldest universities, the University of Salamanca.¹ It was founded officially in 1254, and by the sixteenth century, when some eight thousand scholars a year flocked to its law and philosophy courses from all over Europe, it had become a renowned center of learning and religion. The students at Salamanca—who customarily were locked in a room without food and water for twenty-four hours while they wrote their final examinations—were among the first to study the new and controversial discoveries of Copernicus. Among its alumni have been Miguel Cervantes, the creator of *Don Quixote*; Lope de Vega, Spanish classical dramatist; and St. Ignatius of Loyola, who founded the Society of Jesus.

HISTORICAL BACKGROUND

Certain Spanish authorities are not too hesitant in tracing Spain's higher institutions of learning further back than the 1254 date. Ibero-Roman institutions, called "Estudios," located in Saragossa, Seville, Berida, and in Huesca were founded by Quinto Sertorius in 50 B. C.²

Newborn Christian kingdoms of the Middle Ages founded several universities in the eleventh century. Founded in Spain were: Valencia and Valladolid Universities; the famous university

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¹ For documentary pictures, see: "Salamanca's Seventh Centenary," *Life*, XXXV, 25 (December 21, 1953), pp. 31-33.

² Government Presidency, National Bureau of Statistics, *Facts and Figures about Spain* (Madrid, 1952), pp. 44-46.

at Alcala de Henares, called "The Mother of Human Knowledge"; that of Salamanca, called the "Small Rome" and the "New Athens," with sixty chairs and its huge enrollment of eight thousand students per year; also those at Gerona, Tarragona, Barcelona, and elsewhere.

It is interesting to note that these prospering institutions in Spain showed quite marked characteristics which caused them to differ from the universities of other countries of that period. Major differences included: close dependence upon the king, strong influences from the nearby cathedral chapter and the city itself, endowment with ecclesiastical funds, and imitation of the University of Bologna.⁸

In the eighteenth century, there were a total of thirty-two autonomous universities with private incomes, and there were also others in such cities as Cervera, Onate, Siguenza, Lucena, Estalla, Vich, Oropesa—all of them with complementary schools for boarding pupils.

During the time when the Spanish Monarch Philip II was King-Consort of England, the world-famous Cambridge University was founded, modeled after the university at Alcala de Menares. More startling is the fact that the staff was largely composed of Spanish professors. During the colonization of America, Spain founded universities in Buenos Aires, Montreal, San Jose, Havana, Santiago de Chile, Quito, Guatemala, Caracas, and Merida. Spain likewise founded a large number of universities in Europe during the Imperial Period. Among them were the following universities: Utrecht, Groninger, Callari, Catania, Mesina, Palermo, Parma, Sazari, Siena, and Turin; in Oceania, the Universities of Manila and Santo Tomas (Philippines) were founded.

NEGLECT OF SPAIN IN EDUCATIONAL LITERATURE

The continued discussion, and most of it bitter and ideologi-

⁸ H. Rashdall, *The Universities of Europe in the Middle Ages* (Oxford: Oxford University Press, 1936), II, pp. 64-65; Josiah C. Russell, "Research Possibilities in Late Medieval History," *Historia*, II, 1 (April, 1952), pp. 77-86.

cally slanted, since the Civil War has tended to condemn Franco's regime. There is no question that Franco's government is a special brand of authoritarian government, adapted to the special needs of the Spanish people.⁴ Since the Civil War, American liberals and pro-communist-minded writers have carried on a systematic campaign against Franco (although we now have documentary evidence that the pro-Soviet elements were fighting the Civil War in Spain). It is also true that Franco failed to join us in World War II; but so did Portugal, Sweden, and Turkey. This, in turn, has helped to inflame American liberals in an unprecedented way, breathing hot life into dry words such as "democracy," "totalitarianism," and "fascism," from the college campus to the town meeting. How well we know today that a "Democratic People's Spain," on the model of communist Czechoslovakia, near Gibraltar, would have been a deadly danger. Franco's victory, therefore, has helped to safeguard the West from communism by preventing its penetration into the Iberian Peninsula. Franco has also survived all the attacks from within and without. He sympathized with the Nazis and the Fascists, and openly showed his sympathy by sending the "Blue Division" of Spanish volunteers to fight on the Soviet front with the Nazis. But despite Nazi pressure, he maintained Spain's neutrality, and saw his ideological allies go down in defeat. He has survived the postwar years of international boycott by the Western democracies; he has also survived several consecutive bad harvests. On September 26, 1953, the United States and Spain signed a defensive agreement whereby Spain abandoned her traditional policy of neutrality and granted the United States the right to use a number of Spanish air and naval bases for the defense of Western Europe and the Mediterranean. The despised and much criticized Spain now participates in the defense of the "free world."

Yet in spite of the endless series of articles, books, and booklets published on the Spanish problem, hardly anything has

⁴ For more details, see: Joseph S. Roucek, *Governments and Politics Abroad* (New York: Funk and Wagnalls, 1948), chap. vi, pp. 266-289, and the bibliography therein.

been written on the educational conditions in Spain today.⁵

PRESENT SYSTEM OF HIGHER EDUCATION

The system of higher education has undergone definite changes in orientation and content since the Civil War; interwound with this educational revamping has been Catholicism, which is the official religion of Spain.

All higher education in Spain is under the direct control of the Ministry of National Education. The Organic Law of Spanish Universities (July 29, 1943) defines the Spanish university as a corporation of teachers and students entrusted by the state with the responsibility of higher education "for the readying of youth for life, the cultivation of science and the exercise of the professions for the greater spiritual glory of Spain." Spanish institutions of higher learning perform these tasks in agreement with canon law and with the ideals of the state regime. St. Thomas Aquinas is the legally established patron saint of higher education in Spain.

There are twelve universities in Spain which grant diplomas for seven different careers. The numbers of students enrolled and diplomas granted during the year 1949-50 are shown in Table 1.⁶

The University of Madrid and the University of Barcelona are the only universities granting a doctor's degree. In order to secure this degree, the student must take complementary

⁵ See: UNESCO, *World Handbook of Educational Organization and Statistics* (Paris: UNESCO, 1952), pp. 322-323, one of the poorest accounts in this otherwise valuable reference book is that about education in Spain, without any bibliography (attached to most other articles on countries of the world); Cameron D. Ebaugh, "Higher Education in Spain," *College and University* (October, 1949), pp. 110-133; M. M. Chambers, ed., *Universities of the World outside U.S.A.* (Washington, D.C.: American Council on Education, 1950), pp. 778-796; S. Gulescu, "Education in Spain Today," *Education*, LXVIII (March, 1948), pp. 390-393; "Spain Under General Franco: II. Atmosphere of the Universities," *Times, Educational Supplement*, No. 1726 (May 20, 1948), p. 303; W. H. Grayson, Jr., "Teacher-Training in Spain," *The Journal of Educational Sociology*, XXMII, 2 (October, 1953), pp. 49-52; The Institute of Spain, "Spain," in *The Year Book of Education 1951* (London: Evans Brothers, 1952), pp. 541-545, covers the religious aspects of Spanish education; W. A. Montgomery, *Educational Conditions in Spain* (Washington, D.C.: U.S. Office of Education, Bulletin 1919, No. 17), a formal survey of Spanish education by the end of World War I.

⁶ *Facts and Figures, op. cit.*, p. 46.

TABLE 1
NUMBERS OF STUDENTS ENROLLED AND DIPLOMAS ISSUED
IN SPANISH UNIVERSITIES IN 1949-50

Faculty	Number of Students	Number of Diplomas	
		Male	Female
Sciences	7,456	298	105
Political and Economic Science	2,095	70	4
Law	16,372	1,249	33
Pharmacy	3,938	160	122
Philosophy and Literature	4,104	115	187
Medicine	12,628	1,242	32
Veterinary Science	3,710	373	1
Totals . . .	50,303	3,507	484

courses (one to two years) and present a thesis on whatever field of study he has specialized in. This is then approved by one or two examiners (*censores*) who must be members of the Faculty Board and who either endorse or reject the aspirant.

Admission to the universities is based on the *bachillerato* diploma and on an entrance examination by the individual faculty to which admission is sought. The Ministry of Education can establish the maximum number of students allowed to enter each course, thus allowing it to channel students into the professional areas which are most demanded according to the national need. Courses range from three to seven years for the degree of *licentiate* (with one to two more years for the doctorate). Courses in Catholic dogma, moral philosophy, and apologetics are offered by all faculties. The candidate for the *licentiate* takes oral, written, and practical examinations from his respective faculty; he then applies to the Minister of National Education for his degree which is received through the rector. The marks are: *sobresaliente* (excellent), *notable* (very good), *aprobado* (passing), and *suspense* (failure).

The student body is divided into "official" and "free" students, "matriculated" (degree applicants) and "enrolled" (non-degree students). Spain is divided into twelve university districts, each having a national university—Barcelona, Granada, La Laguna (Canarias), Madrid, Murcia, Oviedo, Salamanca, Santi-

ago, Sevilla, Valladolid, Valencia, and Zaragoza. The University of Granada also serves Spanish North Africa and Morocco; the University of La Laguna serves other Spanish colonies in Africa.

All of these institutions are headed by a rector—addressed as *Magnifico* and *Excelentissimo*—who is appointed and dismissed by decree of the Ministry. In order to qualify for a position, the rector must be a professor, an active member of the traditionalist Spanish Falange, and also belong to the National Syndicalist Front. He is assisted by a vice-rector who must fulfill similar qualifications. Each faculty is administered by a dean, and each institute or minor school by a director—all appointed by Ministerial order on recommendation of the rector. The directors of the major colleges must also be approved by the Falange and the National Syndicalist Front. The rector is advised by the University Council (*Junta de Gobierno*). Individual faculties and schools have Faculty Councils (*Junta de Facultad*).

In general, the curriculum omits almost all cultural subjects (taught in secondary schools), and is purely academic throughout. The programs are formed by the Faculty Councils, approved by the rector, and legalized by the Minister of National Education.

Obviously the present system of Spanish universities mirrors the dictates of Franco. But interestingly enough, the Franco regime has re-established the traditional "colleges" along English lines, long since abolished in Spain. These residences form an integral part of the universities and contribute to the community life which had all but disappeared in the Spanish institutions of higher learning. A resident instructor supervises study, answers questions, and gives general informal information, assistance, and instruction.

There are now some 24 professional schools in Spain (architecture, telecommunications, textile engineering, arts and crafts, and others), 31 seminaries, and 250 colleges in provinces, capitals, and principal cities, all under the management of religious orders. Many of these colleges are boarding schools for the education of young women; approximately 35 are for the training of young men. Spain's two Pontifical Universities are the Pontificia Universidad de Salamanca, and the Pontificia Universidad de Comillas at Santander. Two non-official universities exist—

El Escorial, under the management of the Augustine Fathers, and Duesto, under the Jesuit Fathers.

The Institute of Arts and Industries in Madrid is also under the management of the Jesuit Fathers; graduates receive the title of Mechanical or Electrical Engineer. Under management of the Salesian Fathers are seven schools of Arts and Husbandry which are devoted to professional education for laborers. All students, even in private institutions, must take examinations under state authority.

Recent years have seen an influx of students from South American and other countries into the Spanish secondary and higher institutions of learning. To facilitate their stay in Spain, a Spanish-Moroccan Colegio Mayor was opened in 1952, and construction was begun at University City in Madrid of a Spanish-American Colegio Mayor.

PROVISIONS FOR GENERAL CULTURAL IMPROVEMENT

The Franco government has been spending a great deal of money on popular free education, as well as on its intellectual establishments, such as universities, on libraries, museums, conservatories, orchestras, and opera companies. In Madrid (population 1,500,000), the Royal Conservatory of Music and Declamation is supported by the Ministry of National Education. The Government provides the buildings and equipment, and pays a yearly salary to professors who are selected by examination of a committee of the faculty. Students pay a nominal matriculation fee, but there are many free scholarships based on ability shown in examinations. Non-scholarship students also pay a moderate sum for their private lessons (lower than the regular rates for private lessons), but all classes are included in the small matriculation fee. The curriculum includes harmony, counterpoint, composition, chamber music, vocal music, and lessons in all instruments. The Declamation Department covers the dramatic arts.

In Barcelona, with a population of around 2,000,000, the Conservatorio Superior Municipal is also supported by the Government, and runs on the same plan as the Royal Conservatory in Madrid. These two national conservatories have between 1,500

to 2,000 students each.⁷ The large and beautiful opera house, Opera Liceo in Barcelona, supported by the Government, is the home of Spain's principal opera company. In Madrid, the Government-sponsored Orquesta Nacional has a seven-month season.⁸

PROMOTION OF SCIENTIFIC RESEARCH

One of the most ambitious undertakings by the Franco regime has been the work of the Higher Council on Scientific Research (formed in 1940) which groups a number of scientific institutes. All research and scientific workers are affiliated to this council. Researchers are given contact with the world of thought through the publication of 125 periodical journals; in 1950 over 150 scientists from all over the world, including 14 Nobel Prize winners, visited Spain celebrating the occasion of the Council's tenth anniversary.

The document setting up this foundation stated the intention that "the divorce existing between speculative and experimental science must be terminated." Since Spain's tradition has been mostly in the moral and philosophical fields, the subsequent decade saw a considerable upsurge in the experimental and applied sciences.⁹

The Council is divided into six *Patronatos*. Included in these six divisions are: (1) theology, philosophy, law, economics, pedagogy, sociology, canonical law, ecclesiastical history, and jurisprudence; (2) history, philology, Arabic studies, Oriental and Jewish studies, Hispano-American history, archeology, anthropology, geography, bibliography, medieval studies, and musicology; (3) biology, natural sciences, pharmacology, and geology; (4) applied biology, entomology, and experimental biology; (5) mathematics, physics, optics, and astronomy; (6) technology, geophysics, technics, and electroacoustics. A great number of new cultural centers have been appearing periodically in Madrid and are grouped into two other divisions form-

⁷ Also located in Barcelona are: the Conservatorio del Liceo, and the famous Palacio de la Musica Catalana, the school of Casals, Vives, Pedrell, and other great musicians of Spain.

⁸ Little has been reported in America on Spanish music education. For a few details, see: Virgil Thomson, "Music in Review," *New York Herald Tribune*, February 19, 1950.

⁹ For the publications of the Council, write to its Cultural Relations Department, Plaza de la Provincia 1, Madrid.

ing groups 7 and 8 (pedagogy; local and international studies). Some sixty-five centers form an imposing array of laboratories where the research worker may find the adequate tools for his investigation. The Council sponsors some fifty reviews and periodicals. Some are well-known pre-Franco, but a good number are of recent founding. The *Bibliotheca Hispana* is perhaps the most complete bibliographical journal in the Spanish-speaking world.

STUDENTS AND POLITICS

Today, Spanish universities, like most institutions in Europe, are faced with too many students reflecting and propounding the views of professors. Periodic problems of the government arouse the violent interest displayed by Spanish students in politics. The decree of March 29, 1944, made political training compulsory for all university students; the supervision of this training is given to the respective university district chiefs of the Traditionalist Falange and the National Syndicalist Front's University Professors' Service.

October 29, 1953, marked the twentieth anniversary of the founding of the Falange Party. In 1923, the organization was a small shock force of "senoritos"—mostly students—organized by the eldest son of the late dictator, Primo de Rivera. The Falange was frankly modeled on Italian Fascism, using the typical fascist methods of terrorism, including assassination by hired "pistoleros." Its program was nationalistic, imperialistic, corporativist, and absolutist. The familiar Roman salute was its outward sign of adherence, along with blue shirts in place of black or brown ones. Both of these characteristics were in evidence at the 1953 mass demonstration meeting, in Madrid, when the first National Congress since the end of the Civil War convened. In fact it was the first time in many years that the Falange Party took the spotlight. The Generalissimo had held the Falange to a secondary role, although it always had represented the only political party in Franco Spain. It would be fallacious to presume that the Falange, because it is the only political party in Spain, carries the same weight as once held by the Fascist Party in Italy, the Nazi Party in Germany, and the present Communist Party in Russia. Spain and Spanish politics are composed of

interests and classes, not parties. These forces include the army, Church, aristocracy, oligarchy (landowners and big business), industrial workers, and peasants. Franco has dominated Spain by playing one element against another, and never allowing one person or group to assume even moderate power. Falangism serves as a reserve force of the dictator.

Franco has had periodic troubles with students. On April 11, 1953, the Generalissimo called on university students to strengthen national unity, which, he said, was needed more than ever in "these crucial moments to win battles both at home and abroad." During a six-day congress organized by a branch of the Falange party called S.E.U. (Spanish University Students' Syndicate), a large minority of the 1,200 students who attended the affair showed an attitude that deviated in essence from the established government policy in the field of education. This attitude manifested itself in the amendments to Falange-sponsored resolutions urging the Ministry of Education to make optional the teaching of Roman Catholic doctrine in Spain's twelve universities and eighteen technical institutes of higher learning.

Another amendment dealing with one of the main points on the agenda—"political formation of university students"—proposed to eliminate compulsory attendance at courses on the historical evolution of Spanish political thought as interpreted through the ideological premises of the Falange. Both amendments were defeated by what the executive committee of the Congress said was a comfortable majority. Neutral observers at the Congress regarded the mere fact that those two amendments were submitted to a Falangist Congress as a sign that at least part of the new generation of Spain wished to exclude religious and political influence from the universities.

In January, 1954, the growing opposition reached its peak when, in defiance of orders issued by their Falangist leaders, Madrid students staged protest demonstrations against government authorities. They fought a police contingent and attempted to march on police headquarters in Puerta del Sol. The students were seeking to renew protests against what they considered rough handling of demonstrators by the police, during the anti-British campaign organized for the return of Gibraltar to Spain. Evidently, the anti-British demonstrations organized

chiefly by the Youth Front of the Falangist Party for the return of Gibraltar boomeranged against the government. A forty-eight-hour strike followed and during a violent demonstration many students were wounded.

These incidents indicate that even the systematic indoctrination of university students has been unable to stem independence of thought which has characterized Spanish exuberant personality and which has found expression wherever Spaniards went—whether it was a new continent to colonize, a new nation to create, or a new people to Christianize.

* * *

Nearly 150 delegates, representing 128 Catholic universities and colleges, took part in the first national convention of the Society of Catholic College Teachers of Sacred Doctrine, at Trinity College, Washington, D.C., April 11 to 13. Central topic for discussion was the college curriculum in Sacred Doctrine, especially the principles basic to the formation of the curriculum. Also discussed was the training of college teachers of Sacred Doctrine. Among the participants in the meeting there was a positive and general agreement on the necessity of full graduate preparation for such teachers. Elected to direct the activities of the Society for the coming year were Rev. John J. Fernan, S.J., Le Moyne College, president, and Rev. Thomas C. Donlan, O.P., Dominican College of St. Rose, vice president. Organized on a national basis in February, 1954, the Society now has eighteen regional sections.

Fontbonne College will conduct an institute for religion teachers on all school levels, June 25 to July 1. Registration may be made by writing Sister Ann Virginia, C.S.J., Fontbonne College, St. Louis 5, Missouri.

As of April 7, all memberships in the National Education Association totaled 602,221. This represents an increase of 45,832 over the corresponding date of a year ago. In the school year 1954-55 there are in service approximately 690,000 public elementary and 375,000 high school teachers.

THE CATHOLIC UNIVERSITY OF AMERICA RESEARCH ABSTRACTS*

COMPARATIVE ACHIEVEMENT OF BOARDING AND DAY STUDENTS IN SELECTED NINTH GRADES by Brother Mark Thornton, S.C., M.A.

In order to compare the achievement of ninth-grade boarding and day students in the fundamental subjects, Brother Mark equated a group of resident students with a group of day students on the basis of intelligence and achievement tests administered early in the academic year. At the end of the year, a different form of the Stanford Achievement Test was administered to the groups and the results were analyzed.

The scores on this final test yielded statistically significant differences in favor of the resident students in the fields of spelling and arithmetic reasoning. In the other tested subject matter areas, none of the differences between the two groups was significant though the raw scores of the resident students in the final test were higher than those of the day students.

AN ANALYSIS AND COMPARISON OF STORY BOOKS PUBLISHED BE- TWEEN 1923-1925 AND 1949-1951 by Margaret Beidelman, M.A.

The purpose of this study was to analyze and compare twenty-five story books at the primary grade level, published between the years 1923 and 1925, and twenty-five books of a similar type, published between the years of 1949 and 1951, in order to determine the differences in children's literature over a span of approximately twenty-five years. In general, the contrast of the books appearing in the two periods revealed more favorable evaluations for the books in the 1949-1951 group with regard to: size of book; color and design of book cover; width of page margins; type of print; color, size and amount of illustrations, and vocabulary and content of stories.

A COMPARISON OF ATTITUDES OF SEVENTH- AND EIGHTH-GRADE PUPILS OF PAROCHIAL SCHOOLS TOWARD ATTAINING THE IDEALS OF GOOD CITIZENSHIP by Sister Mary Columba Doherty, R.S.M., M.A.

This experiment was undertaken in order to determine what

*Manuscripts of these M.A. dissertations are on deposit in the library of The Catholic University of America and may be obtained through inter-library loan.

influence the use of filmstrips and/or reading had on the citizenship attitudes of children. Four filmstrips related to the ideals of citizenship, a unit of reading on citizenship, and two forms of an attitude test constructed by the investigator formed the material used as a basis of the experiment.

Comparison of the mean scores of the various groups on the immediate tests showed that citizenship attitudes of the children who were shown filmstrips were more favorably affected than were those of pupils who read material on citizenship in addition to viewing filmstrips relative to the subject. The analysis and comparison of the differences of the mean scores on the delayed tests yielded similar results. It was concluded, therefore, that either reading alone or filmstrips alone had a greater favorable effect on the attitudes of the groups participating in this experiment than a combination of the use of reading and filmstrips.

POTENCY AND ACT AS THE METAPHYSICAL BASIS OF EDUCATION
by Reverend John P. Whalen, M.A.

In this study Whalen analyzed, in the light of Aristotelian-Thomistic philosophy, the definitions of education formulated by prominent educators of all centuries. It was found that while there are sharp superficial differences in the definitions of these educators, there is essential agreement, at least implicitly, on a generic definition of education: education is a change brought about in the subject of education (man) by one means or another toward one end or another.

After the subject of education was examined to determine how change was possible for him, the concept of change itself was thoroughly studied. The results of this examination and study constituted the bulk of the dissertation. In his conclusions, Whalen pointed out that since change is basic to education and since the doctrine of potency and act is the metaphysical basis of change, potency and act are the two concepts upon which education is based metaphysically.

THE CONCEPT OF AUTHORITY IN PAPAL ENCYCLICALS AND ITS IMPLICATIONS FOR EDUCATION by Reverend John Serrano, O.S.B., M.A.

All the papal encyclicals since the time of Pope Leo XIII were examined by Father Serrano for the purpose of interpreting

and summarizing papal teaching on the concept of authority—spiritual, civil, and parental. The investigator also noted the implications of these teachings on authority for education. He concluded that the doctrine of the liberal, the naturalist philosopher, and the progressive school proponents who ignore or impugn all authority should and must be rejected as being contrary not only to Catholic dogma, but also as being openly opposed to all intelligent order and harmony.

A CASE STUDY OF 4-H CLUB WORK AMONG NEGRO 4-H CLUBS IN ST. MARTIN PARISH, LOUISIANA by Sister Mary Theodore Beazley, S.B.S., M.A.

According to Sister Mary Theodore's study, 4-H club work among negroes in St. Martin Parish, Louisiana, has made great strides during the period from 1947 to 1951. Club members have retained membership in 4-H Clubs for a period equal to or in excess of the national norm for membership which is four years. Benefits accruing to farm families because of the membership of Negro farm youth in the 4-H Club can be seen in the increased number of project completions. Parents are becoming more interested in the work of the 4-H Club and co-operate as far as they are able in the club program. The splendid growth of the clubs in St. Martin Parish is due in particular to zealous leadership, good organization on county levels, active school participation, and interest in the projects undertaken.

A CRITICAL ANALYSIS OF PRIMARY-GRADE ART PROGRAMS IN SELECTED CATHOLIC SCHOOLS by Sister Mary Martinelle Harrington, O.P., M.A.

The art textbooks and courses of study analyzed in this investigation show that, in the main, the guides now in use are inadequate since their content emphasizes routine exercises, imitation, representation, and technical proficiency—all of which produce a dull, stereotyped and unimaginative art. Principles and art practices which should provide for the development of the child's relationships to God, to nature, to society, and to self through the study of art are generally lacking. The investigator concluded her study with a list of seven recommendations which, if followed, would bring art programs in the Catholic elementary schools into greater conformity with basic Christian educational principles.

HIGHER EDUCATION NOTES

Foundations to aid education recognized Catholic colleges, at least to some degree, in last month's announcements of grants, fellowships, and scholarships. The Ford Fund for the Advancement of Education awarded Manhattan College a grant for a self-survey of its management operations. In previous years, three other Catholic institutions—Georgetown University, Notre Dame University, and St. Francis Xavier College for Women—received grants from the Fund. Only one Catholic college, Notre Dame University, is represented in the 1955-56 list of 138 one-year fellowships to college and university faculty members. Six of the Fund's 1954-55 fellowships went to Catholic college faculty members, and the number in 1953-54 was nine. Could it be that Catholic college administrations are not co-operating enough with faculty members to enable them to get these fellowships? Again this year, for the fourth straight time, there are no Catholic high school teachers listed among the 150 recipients of the one-year fellowships awarded under the Fund's High School Teacher Fellowship Program.

Four of the 248 fellowship grants, awarded last month by the Guggenheim Foundation, went to Catholic university faculty members, including two on the staff of The Catholic University of America, Dr. Friedrich Engel-Janosi, professor of European history, and Dr. Brian Tierney, assistant professor of history.

The only Catholic college participating in the Proctor and Gamble Company 1955-56 scholarship program is Xavier University, Cincinnati, Ohio. A total of 46 colleges and universities in 15 states will award 60 full-time scholarships in the 1955-56 program. Approximately 240 scholarships will be available in four years when the program is in full operation. These scholarships provide for full tuition, an allowance for books and supplies, and an unrestricted grant of \$500 a year to the institution to meet expenses over and above tuition income. Colleges and universities award the scholarships on the basis of their own standards of achievement and their own estimate of an applicant's financial need. Two-thirds of the scholarships are

to be in the field of liberal arts and the other third in technical fields.

Five of the thirty-four 1955-56 Cordell Hull Foundation for International Education scholarships will be awarded to Latin-American students who will enroll at Loyola University of the South. In addition, seven other Latin-American students will be enabled by the Foundation to continue medical training at Loyola.

The Rockefeller Foundation has granted the University of Notre Dame \$100,000 to support its research in international relations during the next five years. The research, to be conducted by the University's Committee on International Relations, will be concerned largely with American foreign policy. Notre Dame received earlier Rockefeller grants for foreign relations research in 1949 and 1952.

The Miller Memorial Fund was established at the University of Notre Dame last month when representatives of the American Brewing Industry presented checks totaling \$50,000 to the University for scholarships in memory of the late Frederick C. Miller, president of the Miller Brewing Company, Milwaukee. Mr. Miller, a Notre Dame graduate, and his son, Fred, Jr., a Notre Dame student, were killed in a plane crash last December. The Miller scholarships will be available to the sons of employees of the brewing industry.

Other recent awards to Catholic college staff members and students, which were reported to *CER*, are: Fulbright grants for study in Europe to Sister Marian Dolores, professor of psychology at Marylhurst College, Marylhurst, Oregon, and to three students, two from Marylhurst College and one from Chestnut Hill College, Philadelphia; a Doherty Foundation fellowship for a year of research in Mexico to Dr. Karl M. Schmitt, of Niagara University; and pre-doctoral graduate fellowships of the National Science Foundation to two Manhattan College seniors.

To meet the enrollment bulge of the next ten years and to make up present deficits, 753 private colleges responding in the survey conducted recently by the Council for Financial Aid to Education, Inc., indicated that they will need \$5,500,000. These colleges represented 60 per cent of the degree-granting institutions in the country and three-quarters of the total enrollment

in higher education. They included Catholic, other church-related, nondenominational and independent schools. The results of the survey substantiate reports that half the nation's colleges and universities are operating at a loss. A major reason for this is the 50 per cent increase since 1948 in the cost of operations for each student, whereas tuitions and fees have risen only 21 per cent since 1948. Inadequate salaries for faculty members were shown in all sections of the survey. The average, full-time salaries of all faculty members during 1954 in 125 non-Catholic, church-related schools and 84 Catholic schools was under \$4,000. According to the April, 1955, *NEA Research Bulletin*, entitled "Salaries and Salary Schedules of Urban School Employees, 1954-55," the median salaries paid high school classroom teachers this year in cities with population from 10,000 to over 500,000 range from \$4,385 to \$5,864; for elementary school classroom teachers the range is from \$3,857 to \$5,110.

The economy of independent higher education was illustrated by Very Rev. Celestin J. Steiner, S.J., University of Detroit president, in testifying before the Senate Education Committee of the Michigan State Legislature last month. In a long, detailed report of his testimony, which may be obtained from the Public Information Director of the University of Detroit, Father Steiner is quoted as saying: "If the 8,508 U. of D. students attended state colleges and universities, it would cost the people of Michigan approximately \$7,500,000; note that these same students are educated at the University of Detroit for a total operational cost of approximately \$3,500,000—less than half of the public cost." He stated that the operational cost per full-time student at the University of Detroit is \$543.25. The student pays \$460 of this through tuition and fees, leaving a difference of \$83.25 between expense and income. Jesuit faculty members serving without pay contribute \$30 in reducing this difference; the remaining \$53.25 must be made up from voluntary, unrestricted gifts to the University. Father Steiner did not request tax money for independent colleges but urged the legislators to consider seriously the dangerous imbalance between independent and public colleges in the State.

SECONDARY EDUCATION NOTES

New York State has doubled its scholarships, raising the number from 1,694 to 3,388, and has added 300 new state scholarships for nursing education. State scholarships in New York provide a stipend of \$350 a year for four years of training at any institution of higher education in the State to which the scholarship winner is admitted.

More teenagers are remaining in school, figures released last month by the U.S. Division of Child Labor and Youth Employment indicate. Of children 14 and 15 years of age, 96 per cent are enrolled in school; of those 16 and 17 years old, 78 per cent are enrolled. Corresponding figures for 1949, as reported in "Statistics of State School Systems," *Biennial Survey of Education in the United States—1948-50*, chap. ii, were 93.5 per cent of the 14 and 15 year olds and 69.5 per cent of the 16 and 17 year olds. Out-of-school youngsters 16 and 17 years of age fail to get jobs. Among the boys out of school in this age group in 1954, 30 per cent were reported as not working, Elizabeth S. Johnson, director of the Division, told the Senate Subcommittee on Juvenile Delinquency.

When the principal is a classroom teacher during part of his school day, better supervision results, claims high school principal Joseph M. Johnston, in the April *American School Board Journal*. Some of the reasons he offers are: (1) The teaching principal comes to understand with a "distinctness and clarity not otherwise possible" the problems of the classroom teacher. (2) The principal will learn to understand the children who make up his present school population. (If he does not teach, Mr. Johnston believes, the principal usually has to meet his pupils "in a forced situation.") (3) He has opportunity to experiment with new methods and techniques of instruction. "Methods will become for him more than words in a textbook." (4) He will be forced to come out of his office.

The class size bogey which ruffled the serenity of one session at the recent Atlantic City convention of the NCEA was scrutin-

ized from the point of view of present-day school objectives and methods by Carl L. Amundson in last February's *California Journal of Secondary Education*. According to Amundson, the history of American education reveals that large classes gain favor during periods of school expansion and when school boards are short on money. He says that "it is interesting to note that, as the Lancastrian system [claiming success with classes of six hundred or more] reached its height during the early expansion of public education when a pattern of support by taxation had not been established, so the *Education Index* shows, the greatest number of class size studies were made in the early 1930's when the schools were facing financial problems because of the depression."

Commenting on the studies of the thirties, he continues: "As we read the studies of the thirties, we are impressed not only by the diversity of results, but also by the more significant fact that a good majority of studies support statistically the fact that large classes can be taught as successfully as small classes. Now, unfortunately some of the classes classified as large are as small as some of the classes classified as small. In other words, the large classes varied in size from forty to over one hundred and some small classes exceeded forty. Be that as it may, the larger classes had made more gains than the smaller classes over a period of a semester or a year."

Admitting that one may quote the literature of the 1930's in favor of large classes, Amundson maintains: "Upon closer examination, the support found in the thirties for large classes does not stand up in the light of our present educational objectives. Most of the conclusions were based on the limited educational results as measured by objective subject matter examinations. According to the reports the educational emphasis was on skill and simple recall. . . . Though some of the tests might have incidentally involved attitudes, appreciations, and critical thinking, there was no attempt at measuring these areas independent from the comprehensive skill and recall examination. Nor was there any attempt at measuring personal and social development of individuals in the group. . . ."

ELEMENTARY EDUCATION NOTES

Should the mentally retarded child receive Holy Communion?

The question presents a problem which occurs quite frequently and yet it is not easy to solve. Rev. F. J. Connell, C.S.S.R., of The Catholic University of America succeeds in handling it in an enlightening manner. In brief, he points out that the decree *Quam Singulari* in which St. Pius X rendered the Holy Eucharist available to children as soon as they reach the age of reason contains the comforting assurance that they need not possess the full use of reason. To illustrate the application of this decree to the mentally retarded, he quotes Msgr. Feider, chaplain of St. Coletta School, Jefferson, Wisconsin, "Our patients range in I.Q. from 30 to 80, with an average I.Q. of about 50. According to our experience, all patients with an I.Q. of 40 or higher can, with proper direction, be brought to the sacraments. I also find that most of those in the range from 30 to 40 I.Q. can be trained to be communicants."

Father Connell advises those who have the spiritual care of mentally retarded children not to be too ready to decide that a child is not sufficiently intelligent to receive Holy Communion. In his opinion, any child who can express ideas in speech, even though very simply and confusedly, can be presumed to be capable of receiving Holy Communion if proper training is provided.

"This is the Way Pupils Should be Marked," an article appearing in the *American School Board Journal* in March, proposes an unique plan for reporting pupil progress in school. According to P. M. Crafton, superintendent of schools in Monmouth, Illinois, the plan would show how well a child is doing in the classroom in relation to his ability to do school work.

For the purpose of indicating a child's advancement in any academic subject, the number "100" is used to represent the child's innate capacity to succeed and not the arbitrary achievement in subject matter it commonly implies. A mark of 75, therefore, would indicate that in the teacher's judgment, the child was only three-fourths as effective in learning as he was

capable of being. Crafton believes that this new system of standards will be a beneficial stimulus to children who never before had a chance to gain recognition and satisfaction through marks.

Significant differences are noted in the achievement of children who enter Grade 1 before six years of age and of those who enter after six years of age. There are several ramifications of this conclusion, derived from a study designed to ascertain some of the qualitative and quantitative effects which chronological age at the time of entrance to Grade 1 has on the achievement of pupils in their sixth year of school.

It seems that having attained a few additional months of chronological age at the beginning of Grade 1 is an important factor in a child's ability to meet imposed restrictions and tensions that the school necessarily presents. With a group of children, such as those participating in the study reported in the February issue of *The Elementary School Journal*, it appears likely that one can expect the following: (1) younger entrants will have difficulty attaining the grade level in academic skills, and a large portion of them may fall far below grade-level standards, whereas older entrants are more likely to achieve up to and beyond grade-level standards; (2) a larger number of the younger entrants will have to repeat a grade; (3) more boys than girls will repeat a grade; (4) average daily attendance will be lower among young entrants; and (5) younger entrants are likely to show more indications of poor personal and social adjustment in school.

Repository to house recordings of the best programs of fourteen educational organizations was recently established at Kent State University, Kent, Ohio. Tapes are being collected at the National Tape Repository so that educators throughout the country can have copies of the master tapes made for classroom use.

The repository was begun under the co-sponsorship of the Department of Audio-Visual Instruction of the NEA, the Association for Education by Radio-Television, Kent State University, and some tape-recording manufacturers. There are now more than 3,000 master tapes deposited at the center. To obtain a copy of a master tape, a teacher sends a reel of blank sound recording tape to the repository, along with an order blank for

the particular program desired. The program is recorded onto the blank tape at the repository and the "copy" is returned to the teacher. Catalogs listing and describing programs are available from the NEA Office, Washington, D.C.

Higher peer status is more related to the possession of positive traits than to the absence of negative traits according to an investigation on the social behavior differences between second grade children of high and low sociometric ratings. Those children who were most desired as work and play companions were characterized by certain strong social assets much more than they were characterized by the absence of socially disapproved behavior. They were likely to be children who participated actively in all kinds of group activities, who were in a good humor and appeared happy nearly all the time, who were frequently involved in verbal communication, and who were very often found engaged in friendly dealings with one or the other child.

Configurational learning has been the object of much investigation by psychological learning theorists, but unfortunately for teachers, the vast majority of this work has been done with animals. Therefore, the study of a standard learning situation with children as subjects should have some implications for educators. Just such a study appeared in *The Journal of Educational Psychology* for February. The experiment yielded findings which indicate that when stimuli are presented simultaneously to children, those situations in which the stimuli are presented contiguously so that they appear as a single perceptual unit or configuration will be more difficult to master than situations in which stimuli are discrete units. Re-emphasized then in this investigation is the deduction that the perceptual framework in which stimuli are presented constitutes an important factor in learning.

Bright children react to frustration much like the average ones. This fact emerges from a study undertaken to answer such questions as: What is the effect of frustration on the developing child? How much frustration can a child stand? Are there certain unavoidable reactions to frustrations? To gain some information on the problem, a Picture Association Test for Assessing Reactions to Frustration was given to several hundred

children. It was hoped that the test might prove valuable to the teacher by identifying those children who might be potential behavior or disciplinary cases.

Apparently, however, the test has not yet proven to be completely reliable in its appraisal of a person's reactions when confronted with thwarting situations. Nevertheless, the scores from this testing instrument do suggest that high intelligence does not help the individual meet everyday stress situations any more adequately than the average person does. The above investigation is described in the March issue of *Exceptional Child*.

A summary of reading investigations from July 1, 1953, to June 30, 1954, is presented in the February issue of the *Journal of Educational Research*. The chief findings of the studies on reading are subsumed under the headings: the sociology of reading, the physiology and psychology of reading, and the teaching of reading.

Of current interest is the resume of Rev. John B. McDowell's study on the value of a formal phonetic method of teaching reading. The reading progress made by pupils in schools using a strictly phonetic approach during a three-year period was compared with that of pupils of corresponding mental ability in five schools using a broader reading program in which phonetic training was provided only as a subsidiary word-attack skill. When the Iowa Silent Reading Test was administered to participating pupils, the scores revealed that the group following the broader program "reads faster, understands words, comprehends paragraphs, uses the index, and in general, reads better than the phonetic group." On directed reading and sentence meaning the groups achieved about the same. The phonetic group was superior in alphabetizing. When the Metropolitan Achievement Test was administered the results showed that the phonetic groups were superior in alphabetizing and spelling, the latter having been stressed vigorously from the beginning. All in all, the groups using the broader program revealed "a more rounded and harmonious development of reading skills" with nothing sacrificed.

The outcomes of the investigations on word-attack and phonetic methods of teaching support the conclusion of previous studies.

NEWS FROM THE FIELD

A wave of protest against federal aid to education broke over the Capitol in a hearing, held by the House Committee on Education and Labor, on April 20, *Human Events*, Washington weekly newsletter, of April 30 reports. In the words of the report, "One theme ran through all the testimonies of a dozen witnesses, from all over the nation: severe criticism of the false estimates of 'needs' and 'local abilities to pay,' made by the Federal Aid proponents. For example Mr. Steve Stahl of the Oklahoma Public Expenditures Council stressed that, in the Federal report on schools, 'building needs have been magnified; costs have been exaggerated; the measuring of fiscal ability has been totally unrealistic.' Mr. John Burkhart, from the Indiana and Indianapolis Chambers of Commerce asserted, 'needs as being beyond state and local government capacities are not exaggerated—they are non-existent.'

"Mr. H. A. Stansbury, Managing Director of the West Virginia Chamber of Commerce, remarked: 'Making extravagant estimates of the state-wide need for new school construction in West Virginia has been a fulltime occupation for certain groups and individuals since the possibility of Federal Aid was first hinted.' Stansbury showed that local estimates reduced the Federal estimates by \$68 million to \$36 million. Edward J. Steimel, of the Public Affairs Research Council of Louisiana, characterized as 'misleading and inaccurate' Federal Office of Education estimates of local school resources. Albert K. Nohl, of the New Mexico Taxpayers Association challenged the Federal estimates of his state's 'needs' of \$58 million and said that the State Superintendent's estimate was \$25 million, a reduction of 58%. Similarly, Montana taxpayers had their say. Witnesses frequently mentioned Secretary Hobby's 'blooper' . . . , when she over-estimated school needs [at an earlier meeting of the Committee]; when the correction was made by Mrs. Hobby, 'needs' had descended from 407,000 classrooms to 176,000 classrooms needed by 1960."

Government support of private education through public grants to parents to pay tuition in private schools "would not be without justification on grounds of social policy and economic efficiency," according to assistant professor Procter Thomson, of the University of Chicago, writing in the April *School Review*. He suggests that subsidizing private schools with public funds would transform the question of "religion in the schools" and the support of church-related schools from a political to a market issue. Dr. Thomson maintains that the subsidy could be made in the form of certificates which parents could use to pay tuition in private schools of their choice, the schools in turn cashing in the certificates. Such a device, he holds, would subsidize both the supply of education and the demand for it, thus separating schools from public administration. And he indicates the scheme might be the solution to the parochial school question and also transform the race segregation issue in the South from a political problem into one of individual choices. Under the plan he proposes, Dr. Thomson says that the removal of the present indirect tax on parents who, while supporting church schools, pay taxes for the public schools might increase attendance in schools under religious auspices. But, he suggests, it might also encourage the development of a variety of other non-public schools drawing students to them instead of to church-related schools. One of the chief advantages of such a set-up, he claims, would be that under private auspices, with a variety of schools open to parents, the differences of opinion over school curricula and management would disappear; parents would simply choose the kind of school that met their preferences.

Savings which non-public schools effect for taxpayers are more evident now than ever, as a result of the present Congressional hearings on federal aid proposals. It has long been known that the non-public schools bring about savings to the taxpayer in construction costs and in the daily operational costs of schools. At the moment, it is being made quite clear that the nation's financial problem in relieving the classroom shortage would be much more severe, were it not that many Americans are interested in non-public schools. Dr. Samuel M. Brownell, U.S. Commissioner of Education, told congressmen last month that non-public schools enroll about 12 per cent of the

elementary and secondary school pupils and that "the school building problem would, of course, be larger without these schools."

Figures available at the U.S. Department of Commerce show that in 1953 money expended for the construction of non-public elementary and secondary schools totaled \$426,000,000 while the money spent to build public schools was \$1,728,000,000. Non-public school building this year, through March, cost \$122,000,-000, an increase of 6 per cent over the January-March total for last year. Public school construction is rising at a faster rate than non-public school building; it increased 16 per cent between the first quarter of 1954 and the first quarter of 1955 to a total of \$530,000,000. Government authorities estimate, however, that by the end of 1955 non-public school construction will be around 20 per cent higher than in 1954; their estimates do not indicate that the percentage increase in public school construction will be as great as in the non-public school field.

A public school classroom crisis was averted in Mount Kisco, New York, last month through the generosity of a Catholic parish. The school board of Central School District No. 2 of Bedford, New Castle, and Pine Ridge, to relieve overcrowding in its schools in 1955-56, requested to rent St. Francis of Assisi School, whose pupils will transfer to a new building in September. After consulting officials of the Archdiocese of New York, the pastor of St. Francis, Monsignor James A. Boyle, told the school board they could have the building without any charge. The district's new high school will not be ready before September, 1956.

Another example of co-operation of Catholic schools with public schools in sharing facilities was reported from Indiana. Through an arrangement between St. Mark Catholic School and Theis Public School, in Cannelton, some 115 pupils from both schools enjoy a hot lunch. The food is prepared in the modern kitchen of St. Mark's, and some of it is carried by Theis PTA members to the public school a few blocks away.

BOOK REVIEWS

BEHAVIOR AND MISBEHAVIOR: A Teacher's Guide to Action by James L. Hymes, Jr. New York: Prentice Hall, Inc., 1955. Pp. v + 140. \$3.00.

This little volume is written expressly for public school teachers. Its objective is to help teachers handle the pressing problems of classroom discipline skillfully and effectively. At the outset the author emphasizes the fact that discipline is needed. He would even class it as one of the biggest jobs of the classroom teacher. Such a statement is a far cry from the modern false philosophy of naturalism which would emancipate the child from all authoritative influences.

The first chapter delineates the nature of the problem. It is gratifying to hear this educator who has held administrative positions in the National Association for Nursery Education and in the Association for Childhood Education International state: "There is nothing modern, nothing psychological, nothing good about lack of discipline. When discipline is weak you can be sure that something somewhere, somehow has failed: home, school, church, community."

The second chapter is devoted to giving teachers directives for dealing with the discipline problems of normal children. In it the author sets down the ingredients of good teaching that bring out the best that is in children and offers ways to channel the energy of children away from misbehavior into positive learning experiences.

The third chapter discusses the children who are far off the beaten path of normal development. These are the children who have problems, serious problems sometimes, and they are coping with them in the only way they know: reaction against all lawful authority. In this book Hymes helps the teacher identify these children and gives suggestions for finding out what lies at the root of the difficulty and of applying the appropriate remedial treatment.

The final chapter briefly gives the nature of the solution to the discipline problems which make extensive demands on the

classroom teacher. It is in this chapter that Hymes could have improved his book by at least mentioning the part that religion plays in the training of a child. If religion is left out, the one compelling force for continuous good behavior is omitted. It is true that the author was addressing public school teachers, but, nevertheless, these teachers should be reminded that the child has basic spiritual needs which must be taken care of by other agencies and they should be encouraged to co-operate with the family and the Church in this matter when occasions present themselves.

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METHODS IN READING by Edward William Dolch. Champaign,
Ill.: The Garrard Press, 1955. Pp. viii + 377. \$3.50.

Professor Dolch presents in this volume thirty-odd articles about reading, previously published in various educational journals. The appearance of these articles in a single volume is of definite advantage to anyone interested in improving the reading ability of school children, for it renders easily accessible the theories and experience of a distinguished authority in the field of reading.

More than half of the book is devoted to the presentation of highly practical, tried, classroom methods of teaching, diagnosing and evaluating reading, especially in the elementary school. Particularly helpful are the suggestions for discovering the child's "area of confidence" in reading, for helping the pupil who has not successfully "climbed the word ladder," for diagnosing children's reading difficulties through informal classroom techniques, for "grouping." The book also contains material valuable to supervisors and to administrators charged with organizing the school program for better reading.

Outstanding features of the book are: (1) the author's treatment of method as inseparably linked with the principles that underlie it; (2) his insistence that good teaching of reading includes *both* pupil and teacher purposes: it neglects neither the pupil's "wants," nor his "needs" for work habits, word meanings,

sight vocabulary, and word-attack skills; (3) his emphasis upon daily independent reading at the child's true reading level as the only means of convincing him that reading is a joyous, thought-getting process.

Professor Dolch's presentation is simple, direct, non-technical; the material, easy to read. The book contains neither footnotes nor bibliography. It rests, however, upon research published in a previous volume, *Problems in Reading*. Because of its nature as a compilation, the book is repetitious in parts and fails to offer a sequential and complete treatment of how to teach reading. It is, therefore, unsuited for use as a text in teacher training programs, but should prove profitable supplementary reading. The chief purpose of this book is to furnish eminently practical information about reading to teachers, principals, supervisors, and administrators in service. This function it admirably fulfills.

SISTER MARY DOMINIC, O.P.

Queen of the Holy Rosary College
Mission San Jose, California



MAKING ARITHMETIC MEANINGFUL by Leo J. Brueckner and Foster E. Grossnickle. Philadelphia: John C. Winston Company, 1953. Pp. v + 570.

Making Arithmetic Meaningful is a book that does not belie its title. Its authors, long associated with the field of arithmetic, set out to show the elementary school teacher and the student in education just how this is done and how it is done effectively. They have written a very successful book. In taking the "meaningful approach" to their subject, they avoid the pitfall of overemphasizing the social (useable) meaning to the detriment of the mathematical (mechanical) meaning. The authors give both of these important elements equal roles to play in the modern arithmetic program. Accordingly, the two primary objectives of such a program would be: first, "to develop in the learner the ability to perform the various number operations skillfully and with understanding" and, second, "to provide a rich variety of experiences which will assure the ability of the pupil to apply quantitative procedures effectively in social situations in life outside the school."

That "one learns a thing by meeting it in many meaningful situations," is an axiom the authors employ throughout the book. In all the phases of arithmetic, from the development of number ideas in the elementary grades through the teaching of decimals in the higher grades, suggestions, examples, and excellent illustrations guide the teacher in providing a variety of experiences that will make the learning of the arithmetic facts meaningful.

Worthy of note is the authors' adherence to the "object, picture, symbol" progression in teaching the basic number facts. They also are opposed to the tendency to defer all arithmetic instruction until the second or third grade, pointing out that there are many aspects of the subject that can and should be learned earlier. The book includes an interesting chapter on the development of the modern number system and one that offers valuable suggestions for providing for individual differences in the classroom situation. There is a selected bibliography at the end of each chapter.

Changing concepts in the psychology of teaching arithmetic have outdated many of the so-called "standard" works in this field. *Making Arithmetic Meaningful*, based on the best of the new and the old, comes along at just the right time to be an invaluable aid to the elementary school teacher.

JAMES C. DONOHUE

Department of Education
The Catholic University of America



EDUCATION OF MENTALLY HANDICAPPED CHILDREN by J. E. Wallace Wallin. New York: Harper & Brothers, 1955. Pp. xiii + 485. \$4.50.

To the reader only partially familiar with the ever-increasing literature on the subject of mental deficiency, Dr. J. E. Wallace Wallin will not appear as a newcomer. An imposing list of titles already stands to his credit, all based on a lifetime of rich and fruitful experience in the study and care of mentally retarded children. This latest volume is largely concerned with the education of mentally handicapped children, and abounds with bibliographical references in that area. Its underlying philosophy, clearly stated, is that "equality of educational op-

portunity . . . does not mean identity or similarity of opportunity, but rather differentiation and diversification of methods and contents to fit individual penchants, abilities, and disabilities." (pp. 52-53)

The author's "basic credo," founded on this democratic ideology, is that "every child, abnormal no less than normal, is entitled under the Constitution to an education befitting his particular needs . . ." And further, that "the primary agency for the education of mentally deficient or mentally handicapped children is the public-school system." (p. 67) Nevertheless, state residential schools, to "serve merely as secondary or ancillary lines of attack or defense," are recognized for their indispensable role in caring for certain types of defectives, described in some detail. (pp. 71-74) An historical orientation covering the development of scientific study and rehabilitation of handicapped children does not include any reference to Catholic institutions.

A number of adjustment procedures in vogue in schools, aimed to meet the varying needs of pupils, are discussed; their limitations and inadequacies in coping with the demands of extreme mental and educational deviates are pointed out. Detailed consideration is given the special-class type of adjustment; the justification of special classes, their efficient organization and administration, their objectives and curricula; and the qualifications needed by the special-class teacher.

The objectives of the special class include among others the development of motor, occupational and economic efficiency; practical social understanding and skills, desirable civic qualities, and ethical character. Discussion of the place of religious education and training is wholly lacking.

A very valuable feature of the book, in addition to its chapter summaries, is the entire section devoted to summarizing conflicting data and differences of opinion with regard to such topics as fertility of the mentally deficient, hereditability, gene injury, delinquency and sexual misconduct, alcoholism, and socioindustrial competence. (pp. 416-33)

The last chapter, on the ultimate aims of work in the field of mental deficiency, presents views at odds with Catholic doctrine. Among the suggestions offered for a program of negative eugenics, contraception and sterilization are advocated as prom-

ising lines of attack on the problem of reducing the number of mental defectives.

SISTER MARY CAMILLE, O.S.F.

Cardinal Stritch College
Milwaukee, Wisconsin



THE LORD by Romano Guardini. Chicago: Henry Regnery Co., 1954. Pp. xi + 530. \$6.50.

Under the simple and utterly humble title of *The Lord*, Monsignor Guardini presents the great masterpiece of his life. Ably translated from the original German by Elinor C. Briefs it fulfills the highest expectations of his multitude of American admirers who have come to associate with this distinguished clerical professor of philosophy at Munich University some of the most penetrating writing in the field of contemporary apologetics at the service of the Church in our day. At the outset the author immediately disclaims any attempt at another biography of Christ. It would be presumptuous to suppose that there could be written a life of Christ which could approach the simple grandeur of the story told by the four inspired Evangelists. "A biography of Christ is practical only within the narrowest confines. Neither His personality nor His works are immediately traceable to conditions of the times, for He came to us out of the fullness of time contained in the mystery of God, and it was to this mystery that He returned after He had 'moved among us.'"

Therefore what is here presented is a series of meditations which are not claimed to be complete, nor in any logical or chronological sequence. Rather they are spiritual commentaries of some four years of Sunday services "undertaken with the sole purpose of obeying as well as possible the Lord's command to proclaim Him, His message and His works." Approximately a dozen such meditations are given to each of the seven parts concerned with as many central notions: the beginnings, message and promise, decision, on the road to Jerusalem, the last days, Resurrection and Transfiguration, and time and eternity. Always, on every one of the age-old subjects, there is certain newness of insight and yet always mystery: *Omnia exeunt in mysterium*. Difficulties, questions, objections, uneasy reactions are constantly faced, indeed, encouraged.

What think you of Christ, whose Son is He? That is the transcendently important question every man must face today with the same insistence with which Christ Himself originally presented it two thousand years ago. On the right answer to that question the fate of our civilization depends. As a conclusion to his powerfully penetrating inquiry Monsignor Guardini observes:

There is only one true Jesus Christ: the God-man of full uncrippled Christian belief. And faith is as essential to our understanding of Him as the eye is to color or the ear to sound. From the start Jesus demanded of all would-be followers a clear Yes! or No! to the demands of faith, not a little of each. . . . Understanding of Christ requires a complete conversion, not only of the will and the deed, but also of the mind. One must cease to judge the Lord from the worldly point of view and learn to accept His own measure of the genuine and the possible; to judge the world with His eyes. This revolution is difficult to accept and still more difficult to realize, and the more openly the world contradicts Christ's teaching, the more earnestly it defines those who accept it as fools, the more difficult that acceptance, realization. Nevertheless, to the degree that the intellect honestly attempts this right-about-face, the reality known as Jesus Christ will surrender itself. From this central reality, the doors of all other reality will swing open and it will be lifted to the hope of the new creation.

When we carefully consider all the elements which would of necessity be required in the very notion of the Incarnation, we must honestly conclude that no other attitude than that outlined above by Monsignor Guardini would be reasonable. His whole great masterpiece is a magnificent demonstration of this very position. To read and re-read his beautiful meditations with which it is possible for the human mind to occupy itself is an unforgettable experience.

CHARLES A. HART

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THE LIFE OF THE BLESSED VIRGIN MARY FROM THE VISIONS OF
ANNE CATHERINE EMMERICH. Translated by Michael Palairet.
Springfield, Ill.: Templegate Press, 1954. Pp. xiv + 384. \$3.75.

The life of Anne Catherine Emmerich (1774-1824) was marked almost from the start by what appear to be extraordinary charis-

matic gifts: while still a child tending the geese of her Westphalian peasant parents, she seemed to have familiar converse with visions of Our Lord, His Blessed Mother, her Guardian Angel, and many Saints. Anne herself felt quite at ease with these heavenly visitors, for their visits were so frequent and had begun at so early an age. In fact, she at first thought all Christian children must have the same experience: since others did not speak of these things, Anne supposed they were more discreet than she was, and resolved to imitate their reserve. Other extraordinary gifts are also claimed for her childhood; for example, she is said to have known even at a distance when a priest was carrying the Blessed Sacrament, and would run to meet him, so that he would find her kneeling in the road before he ever reached the spot.

Further supernatural favors, which she could not conceal, seem to have pursued her during her few years (1802-1811) in the Augustinian convent at Agnetenberg. The convent, however, was closed in 1811 by the French Government, and, in addition, Anne became a bedridden invalid for life as a result of a fall. In 1812 she received the stigmata. These, together with accusations of imposture, caused her much suffering.

In 1818 a German writer, Clement Brentano, because interested in her case and, often at the cost of great weariness to Anne, tirelessly wrote down her visions over a period of years. Anne herself was very unassuming about her visions: she never claimed an historical character for them and related them only at the instance of her director and Bishop Sailer of Ratisbonne. Brentano reflects her attitude in saying that her visions of the Passion are to be considered "at the very utmost as the Lenten meditations of a devout nun."

Not all critics agree on the authenticity of the alleged visions, and the Church has given no decision. Anne's accounts disagree at time with those of other seers, such as Mary of Agreda, but we cannot determine which is correct. We might recall that even in certainly authentic groups of visions, errors from human or diabolic sources sometimes creep in, without any fault on the part of the recipient. On the other hand, some points in Anne's visions have been shown by investigation to be remarkably correct.

In reading these accounts, we will do well to take an attitude similar to that of one who reads an historical novel: since, basically, these visions retell the Gospels, we know that at least to that extent they are true. Extrabiblical details are, in general, at least plausible, and not out of harmony with what is known for certain of the events described.

Some may find this book a help to meditation. But others will find an impediment in the great profusion of details about extrinsic matters, some of which are ill adapted to meditation. For example, the first seventy pages deal with Our Lady's ancestors: there are several pages on the Essenes, and even a minute description of their dress. Or, again, the chapter on the Magi devotes nearly two-thirds of its more than sixty pages to a long description of the kings and their trip *before* reaching the Holy Family.

The present volume does not give a complete account of the life of our Blessed Mother: it treats her early life, up to and including the return from Egypt, and, thereafter, only her death, burial, and Assumption. The missing parts are to be supplied from another work of Anne's, on the Life and Passion of Christ. (The account of the Passion, having less peripheral details, is more easily adapted to meditation.)

W.M. G. MOST

Loras College
Dubuque, Iowa

BOOKS RECEIVED

Educational

Brown, Francis J., (ed.). *Approaching Equality of Opportunity in Higher Education*. Washington, D.C.: American Council on Education. Pp. 135. \$1.50.

Doyle, Charles Hugo. *Blame No One But Yourself! Marriage Counsels to Teen-Agers and to All Those Contemplating Wedlock*. Tarrytown, N.Y.: Nugent Press. Pp. 269. \$3.00.

Geri, Frank H. *Illustrated Games and Rhythms for Children*. Primary Grades. New York: Prentice-Hall, Inc. Pp. 196. \$2.95.

Heaton, Margaret M., and Lewis, Helen B. *Reading Ladders for Human Relations*. Revised and Enlarged Edition. Washington, D.C.: American Council on Education. Pp. 215. \$1.75.

Hymes, James L. *A Child Development Point of View*. New York: Prentice-Hall, Inc. Pp. 145.

Hymes, James L. *Behavior and Misbehavior*. New York: Prentice-Hall, Inc. Pp. 140.

Neugarten, Bernice L. *Becoming Men and Women*. Chicago: Science Research Associates. Pp. 48. \$0.50.

Occupations and Industries in the New England States. Washington 25, D.C.: U.S. Government Printing Office. Pp. 102. \$0.55.

Personnel Resources in the Social Sciences and Humanities. Washington 25, D.C.: U.S. Government Printing Office. Pp. 140. \$0.70.

Rich, Catherine R., (ed.). *Problems of Registrars and Admissions Officers in Higher Education*. Washington, D.C.: Catholic University of America Press. Pp. 208. \$2.75.

Survey of Social Statistics. New York: Statistical Office of the United Nations. Pp. 46. \$0.40.

Wallin, J. E. Wallace. *Education of Mentally Handicapped Children*. New York: Harper and Brothers. Pp. 485. \$4.50.

Textbooks

Diebl, Harold S. *Textbook of Healthful Living*. New Fifth Edition. New York: McGraw-Hill Book Co., Inc. Pp. 802. \$6.00.

Gager, William A., and others. *Functional Mathematics*. Grade 8. New York: Charles Scribner's Sons. Pp. 373. \$2.24.

Mayer, Kurt B. *Class and Society*. Garden City, N.Y.: Doubleday and Co., Inc. Pp. 88. \$0.95.

General

Bernanos, Georges. *The Last Essays of Georges Bernanos*. Translated by Joan and Barry Ulanov. Chicago: Henry Regnery Co. Pp. 263. \$4.50.

Bouyer, Louis. *Liturgical Piety*. Notre Dame: University of Notre Dame Press. Pp. 284. \$4.75.

Chinoy, Ely. *Automobile Workers and the American Dream*. Garden City, N.Y.: Doubleday and Co., Inc. Pp. 139. \$3.00.

De Montfort, St. Louis-Marie. *The Love of the Eternal Wisdom*. Translated by A. Somers, S.M.M. Philadelphia: Peter Reilly Co. Pp. 199. \$1.50.

Gillet, O.P., Martin S. *The Mission of St. Catherine*. Translated by Sister M. Thomas Lopez, O.P. St. Louis: B. Herder Book Co. Pp. 222. \$3.95.

Hackney, Bill. *The Commandments of God*. St. Paul: Catechetical Guild. Pp. 64. \$0.25.

Hesse, Mary B. *Science and the Human Imagination*. New York: Philosophical Library. Pp. 170. \$3.75.

Manousos, O.F.M. Cap., Demetrius. *Know Your Mass*. St. Paul: Catechetical Guild. Pp. 96. \$0.25.

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Mollard, Margaret de Vtri. *The Miracle of Lourdes*. Boston: Bruce Humphries, Inc. Pp. 90. \$2.75.

Richards, Robert (ed.). *Concise Dictionary of American Literature*. New York: Philosophical Library. Pp. 253. \$5.00.

Southard, S.J., Robert E. *The Life of Christ*. St. Paul: Catechetical Guild. Pp. 96. \$0.25.

Vance, Marguerite. *On Wings of Fire*. The Story of Nathaniel Hawthorne's Daughter Rose (Mother Alphonsa). New York: E. P. Dutton and Co., Inc. Pp. 160. \$2.75.

Windleatt, Mary Fabyan. *Of Such Is the Kingdom—Young Friends of God*. Dayton: Geo. A. Pflaum, Publishers, Inc. Pp. 32. \$0.15.

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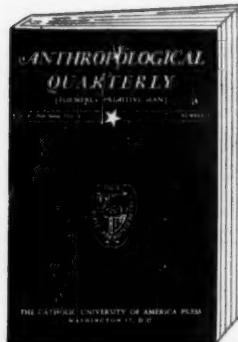
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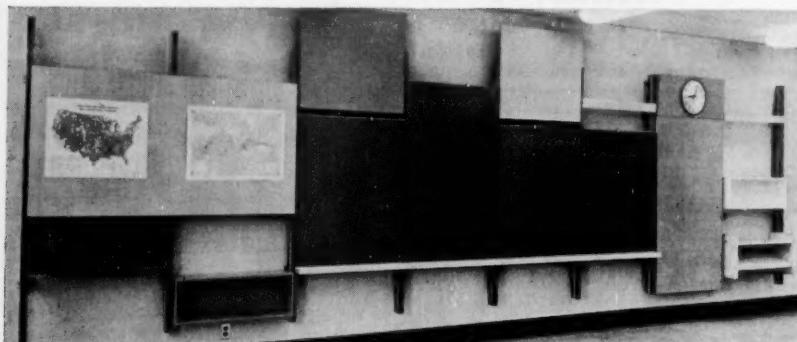
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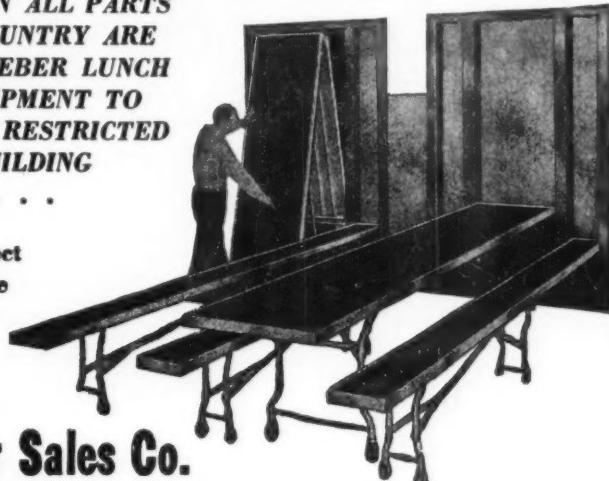
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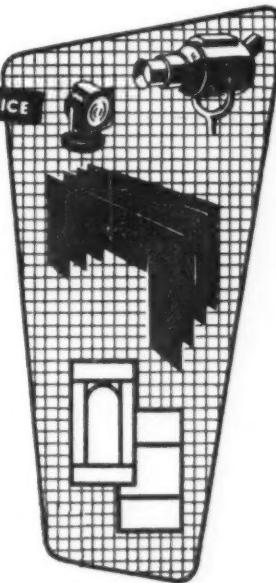


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